The Complete Collected Works

of

Dr. Phineas Parkhurst Quimby

IN ORDER OF SUBJECT MATTER

by

Dr. Phineas P. Quimby

Belfast, Maine

as edited by the

Phineas Parkhurst Quimby Philosophical Society

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The Quimby Collection is preserved in the Howard Gotlieb Archival Research Center at the University of Boston, MA. There you will find one cardboard box consisting of the original hand-written journals of Dr. Phineas Parkhurst Quimby, the most significant and reliable resource for any form of publication of Quimby's writings. In addition to Dr. Quimby's personal journals, the researcher will find letters written to and from Quimby's patients and friends, along with other articles, including poetry, not all of which are written in Dr. Quimby's handwriting. Also within this collection are scanned copies of the original writings from the journals, as well as type-written copies and copies of these copies, also available for viewing on microfilm. For verification purposes, the editors of this publication of the Quimby writings have examined the Howard Gotlieb collection and, in addition, have extensively reviewed previous Quimby publications, including those of editors Annetta Dresser, Horatio Dresser, Erroll Stafford Collie, Ann Bellow Hawkins and Ervin Seale, the reference sources of which are listed in the back of this book.

Dr. Quimby wanted his writings to be edited and published during his own lifetime, but for one reason or another, this did not happen. His writings first appeared in book form in 1921 when Horatio Dresser published "The Quimby Manuscripts." However, this compilation of Quimby's works was not complete. In the mid 1940s, additional unpublished writings by Quimby were donated to the Boston University by members of the Quimby family, and over forty years later, in 1988, these were published, along with the other available writings, in a three-volume set. These volumes also contain writings of others, in addition to those of Dr. Quimby, and due to the larger sized font, extra spacing between lines, excess white space and duplication of articles, the contents filled three volumes. There are also many clerical errors throughout the text, which are not part of Dr. Quimby's original writings.

The editors of this publication of The Complete Collected Works have carefully inspected and compared the material content of Quimby's previously published writings and have corrected any misspelled words and clerical errors, as well as inserted punctuation and paragraph stylization, where appropriate. Duplicate articles have been excluded. Parentheses have been used around words appearing in consecutive order within the text, only in those places where Dr. Quimby intended them to be used either synonymously or interchangeably. We did this in order to facilitate a smoother reading experience and to assist in the reader's understanding of the writings. In no case were the actual words of Dr. Quimby altered, not even for grammatical reasons. Dr. Quimby used many quotes from the Bible, very often paraphrased in his own style. Although we are very well aware that he does not always quote the Bible verses verbatim, we have here included his interpolations within quotation marks, for editorial purposes. Sometimes Quimby chose to capitalize certain words, and in other places did not capitalize the same words, such as Science, Wisdom, Truth, etc. In this publication, for the most part, we have capitalized words as is commonly customary. In addition, the Lecture Notes, which were originally written in a form entitled Booklets 1-7, are here presented under fourteen descriptive subtitles, appearing in the same order of the original lecture material. Other than these few exceptions, all of the text is recorded exactly as Quimby wrote it, to the best of our knowledge. For convenience, we have numbered the articles.

We, the Phineas Parkhurst Quimby Philosophical Society and editors of this book, are honored to be of service to the public, and most of all to Dr. Quimby, in publishing The Complete Collected Works of Dr. Phineas Parkhurst Quimby in one book - his own book.

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Quimby was born in Lebanon, New Hampshire, February 16, 1802. When two years of age his home was moved to Belfast, Maine, where he spent his boyhood days without noteworthy incident. The family home remained in Belfast. There Quimby began his first investigations in mental phenomena. Had he been granted the opportunity as a young man, he would naturally have sought the best training in the special sciences, as that was the tendency of his mind. But there are other sorts of education which some of us value more. If to be educated is to have power to quicken in men and women knowledge of themselves, love for spiritual truth and love for God, then indeed he was educated in high degree. The significant fact is that, with only a common-school education and with but slight acquaintance with the ages of human thought, Quimby made the best use of his powers and grappled with the greatest problems with clear insight. To see why he came to believe as he did is to pass far beyond the external facts of his biography and turn to his inner life, with its outreachings.

Quimby early manifested ability as an inventor, but his mechanical interests do not explain him. So, too, in his occupation as watch and clockmaker, there is no hint of his peculiar ability in discerning the human heart. But in reviewing this introductory period of his life, everything once more depends on what we call education. Inventive or creative ability, combined with love for facts; the facts and laws of the special sciences, is a splendid beginning, if one is to devote maturer years to establishing a spiritual science. Perhaps it was Quimby's love for natural facts which kept him from ignoring the existence and reality of the natural world, when he became absorbed in the study of the mind. Quimby's mind was scientific in the good sense of the term. He did not stop many years in the domain of mechanics. He was not content with letters patent as signs of his ability. Nor was he satisfied with studies in mesmerism, spiritualism and kindred phenomena. The impressive fact is that he continued his researches until he laid the basis for a new structure in the world of thought. During the period of his preliminary investigations, he read books on the sciences, to some extent. But with the beginning of his life-work he branched out in a new direction; working entirely alone, amidst opposition and with no books to help him. His more productive years should, therefore, be judged by his high ideal of a spiritual science.

His great love for truth; his desire to prove all things for himself, is then the most prominent characteristic of his early manhood. Apparently, those who knew him well in the early years of his life in Belfast saw nothing peculiar or exceptional in him. Hence there is nothing recorded that gives us any clue until, putting aside conventional standards of thought, we seek the man's inner type; the sources of his insight in the Divine purpose. Yet there is an advantage in being known by one's fellow townsmen as honest, upright, dedicated to practical pursuits and by no means peculiar. For when Quimby took up a study that was unpopu-
lar, he was a prophet with honor in his own country. From his home town he went forth to engage in public experiments, well recommended. And in his own town, he began the practice of spiritual healing; winning there the reputation which led him to move to Portland in 1859 and enlarge his work.

The Quimby Writings are now published, because they are unquestionably the most important contributions to the subject, because they show how the modern theory and practice of spiritual healing came into being. The underlying theory has been greatly elaborated since his time. The same ideas and methods have been applied in fields which he did not enter. Quimby was, if you please, a pioneer and specialist, devoted to truth as his own insight led to it, without regard to prior teachings, save those of the New Testament. But it still remains impressively significant that, entirely alone in an unfriendly age, he acquired ideas and discovered methods which gave him title to fame. His writings, therefore, have a special value of their own.
~ Introduction ~
Dr. Phineas P. Quimby

Excerpts from four introductory articles written by Quimby in 1863 and 1864, in preparation for publishing his book.

In order to understand Dr. Quimby, it is necessary to give the reader some idea in regard to how he treats diseases and also some explanation as to the way in which he says they were brought about. To do this, I must give his ideas of the cause of disease. These will enable the reader to see some meaning in his otherwise blind writings, for he reasons about things that would seem to many persons as having nothing to do with the cure of disease. His ideas are entirely new to the world, and if no explanation or introduction to his writings is made, the reader would, of course, pass over what he says with indifference and condemn it as visionary. It is, therefore, necessary to set the reader right at the outset, lest he should weary in looking for the principle the doctor claims to have discovered.

Dr. Quimby asserts and expects to prove that what is called “disease” is not a cause, but an effect. He says that thoughts are like the shock of a galvanic battery; that they are directed by some wisdom outside of the individual; and that these thoughts are deposited according to the direction and bring about a phenomenon. This phenomenon, which he calls an “idea,” is named disease. He says that every idea, whether of disease or of anything else, is a combination of thoughts and that every person is responsible to himself for his ideas and must suffer the penalty of them. Dr. Quimby's theory is to correct these ideas which are false and avert the evil that flows from them. He holds that disease is caused by false ideas over which we have no control and that a different mode of reasoning from that which now prevails will eradicate from society the phenomena called disease.

In treating the sick, Dr. Quimby introduces the subjects of religion, politics and all ideas, the discussion of which agitates society. "These," he says, "contain fear and excite the mind, which, by a false direction, brings about the phenomenon called disease.” Thus it is evident his ideas are at variance with the belief of the world. So he stands alone, his hand against everyone's and all against his. He takes every patient as he finds him and commences as a teacher with a pupil, destroying his error by correcting every idea that affects his health. He often comes in contact with pet ideas of the patients; like religion, for instance, that are so interwoven with his existence that they have become a part of himself. If these cause the patient trouble, it is the doctor's business to correct them.

“Chemical changes,” he talks a great deal about. This phrase he makes use of to give the patient an idea of the change in the system which always accompanies a change of ideas. He says that every idea (or belief) affects people, just in proportion to their capacity.
to understand. He also says that obstinacy often prevents people from taking an interest in what they hear; thus protecting them from disease. The doctor shows how fear also affects the mind. He says that false ideas contain some bugbear of which people are afraid, and this he has to battle with. And in order to destroy this bugbear which terrifies them, he is obliged to destroy the idea which contains it. "Patients," he says, "will cling to their ideas, as a child to its mother," and he sometimes has sharp discussions, before they will yield the point. This discussion he calls the "remedy," so he says that the curing of disease is a scientific mode of reasoning. His theory is to correct man's errors, so far as his health and happiness are concerned.

People not familiar with Dr. Quimby's ideas think that he does not understand the meaning of language and therefore does not express himself clearly upon these subjects which he undertakes to elucidate. It is therefore desirable to determine whether or not he understands his position. His first principle is that nothing cannot produce something. "Life," he says, "is not a reality, but an idea; and in it is the fear of destruction, called death." He shows that life and death are no part of wisdom, for the words cannot apply to what never had a beginning or ending. He proves, by his theory and practice, that every person has, within himself, the power of creation and, at the same time, shows that the life given to the creature is not in the thing created, but springs from its author.

My object in introducing this work to the reader is to correct some of the evils that flesh is heir to. During a long experience in the treatment of disease, I have labored to find the causes of so much misery in the world. By accident, I became interested in what was then called mesmerism; not thinking of ever applying it to any useful discovery or benefit to man, but merely as a gratification for my own curiosity. In this way, I went into the investigation of the subject. Being a skeptic, I would not believe anything that my subject would do, if there was any chance for deception. So all my experiments were carried out mentally. This gave me a chance to discover how far Mesmer was entitled to any discovery over those who had followed him. I found that the phenomenon could be produced. This was a truth, but the whys and wherefores were a mystery. This is the length of mesmerism. It is all a mystery, like spiritualism. Each has its believers, but the causes are in the dark. Believing in the phenomenon, I wanted to discover the causes, and find if there was any good to come out of it. At last, I found that these phenomena, of themselves, contained no wisdom; for they were like any phenomenon to be accounted for by a higher power than was in the phenomenon. This led me to investigate the subject, so in my investigation, I found that my ignorance could produce phenomena in my subject that my own wisdom could not correct. At first I found that my own thoughts affected the subject; and not only my thought, but my belief. I found that my thoughts were one thing and my belief, another. If I really believed in anything, the effect would follow, whether I was thinking of it or not. I found that belief in everything affects us, yet we are not aware of it, because we do not happen to think. We think our beliefs have nothing to do with the phenomena. Man is governed by his belief, but his belief is not always known to him; so that often he thinks that the phenomenon has nothing to do with his belief, when all the evil he suffers is from his belief. Disease is one of the phenomena that follow a belief that we are not aware of. But anything that is believed has an identity to those that believe it and is liable to affect them at any time, when the conditions of the mind are in the right state.

So my object was to discover what a belief was made of and what thought was. At last I found out that mind was something that could be changed. So as I believed that nothing could produce no one thing, I came to the conclusion that mind was something, and I called it "matter." For I found it could be condensed into a solid and receive a name of a solid, called "tumor," and by the same power, under a different direction, it might be dissolved and disappear. This showed me that man was governed by two powers (or directions) - one
by a belief; the other, by a science. I found that there is a wisdom that can be applied to these errors (or evils) that can put man in possession of a science that will not only destroy the evil, but will hold up its serpent head, as Moses in the wilderness held up the errors of the religious creeds, in the form of a serpent; and all that looked upon his explanation were cured of the diseases that followed their beliefs. So science will hold up these old superstitious beliefs and theories, and all who will listen and learn can be cured; not only of the disease that they may be suffering from, but they will know how to avoid the errors of others.

I shall endeavor to give a fair account of my investigations, and what I have had to contend with, and show how I succeeded. I have said many things in regard to medical science, but all that I have said was called out by my patients being deceived by the profession. The same is true of the religious profession. Every article was written under a very excited state, brought about by some wrong inflicted on my patient by the medical faculty, the clergy or public opinion. All my arguments are used to correct some false opinion that has affected my patient in the form of disease; mentally or physically. In doing this, I have to explain the Bible, for their troubles arise from a wrong belief in certain passages. When I am sitting by a patient, those passages that trouble them, trouble me. The passage comes to me with the explanation; and I, as a man, am not aware of the answer, until I find it out. So I cannot be responsible for the exact words, but the meaning that the author had, I feel certain I shall give.

In the work which I propose to introduce to the public, one of the principal points will be to give the reader an account of the causes and facts which led me to arrive at the following discovery or conclusion; that man, as we see him, is a combination of truth and error; that he is as much those two opposites as he is of right and wrong; that the identity of these two characters can be traced through every act of his life; and the connections (or links) can be followed as easily as the progress of science in regard to electricity. The writings of the Bible have recognized these two principles, and the religious world has tried in vain to separate them; for their separation is based on false ideas which are opinions, instead of wisdom. They have always regarded the scientific man as a mystery, and have thus been trying to divide their own houses (or theories); and at the introduction of science, their theories must fall.

“It is to the sick and not to the well, that this is written; to open their eyes, so that they can see how they have been deceived.”
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of

Dr. Phineas Parkhurst Quimby

IN ORDER OF SUBJECT MATTER

Lecture Notes
Articles
Letters
“How long shall man wander in darkness, looking for wisdom when it is in himself - and he does not know it?”

It is the higher principle of our nature.

Now let this higher principle rise with me above all the opinions of men about another world and come up hither and sit on the clouds made by superstition and look and survey one vast space where perfect light and harmony exist.

Now turn your eyes to the earth and see men’s eyes turned upward to see this world and listen to their stories about it.

See them down on their knees begging an unknown God to guide them to this world. So the superstition in regard to it is that the spirits of all those that they have created and believed in come from this vast place where men never come nor ever will come till he breaks the fetters of idolatry and by the buoyancy of his wisdom rises by his own wisdom unfettered by superstitions into the glorious light of science.

~ Dr. Phineas P. Quimby
§ i. ~ Primary Truths ~

What are primary truths? According to Mr. Stewart, "They are such-and-such only, as can neither be proved nor refuted by other propositions of greater perspicuity. They are self-evident; not borrowing the powers of reasoning to shed light upon themselves." We are naturally inclined to consider the reality of our personal existence. That we exist is the great basis upon which we build everything. It is the foundation of all knowledge. Without self-existence, nothing could result in the progress of the understanding. If any man questions the fact of his own existence, that very process by which he doubts proves to a demonstration that an existing, doubting power must have been precedent; must have had a creation. The first internal thought is immediately followed with an undoubting conviction of personal self-existence. It is a primary truth in nature and requires no further explanation.

§ ii. ~ Personal Identity ~

Another primary truth is personal identity. This is the knowledge of ourselves; the identifying of ourselves with our self-existence. We know that we exist, and in that existence, we recognize our personality. Man is composed of matter and mind, by some mysterious combination united, and we may divide our identity into mental and bodily. Mental identity is the continuance and oneness of the thinking and reasoning principle. It is not divisible in length, breadth and dimensions; composed of particles, etc., like matter, nor does it change or cease to exist. It remains as it was originally, with all its eternal powers; its eternal principles. Bodily identity is the sameness of the bodily organization; the man in figure, as we behold him with our natural eyes. The particles of matter of which the body is composed may change, but its shape and structure and its physical creation are the same.

Professor Upham, in his work on Intellectual Philosophy, in reference to this subject, uses the following language. "It was a saying of Seneca that no man bathes twice in the same river, and still we call it the same, although the water within its banks is constantly passing away. And in like manner, we identify the human body, although it constantly changes." Personal identity, then, comprehends the man as we behold him, in his bodily and mental nature; mysteriously and wonderfully made!

The old soldier, who has fought the battles of his country in the days of the American Revolution, will recount his deeds of valor and his heroic sufferings to his youthful listeners; not doubting that he is really the same old soldier who was in his country's service, some
sixty years since. The early settlers of our country, as they look abroad over the cultivated plain, never doubt that they are really the same individuals, who some forty years before, felled the trees of the forest and turned the wilderness into a fruitful garden! So is man constituted, that his own identity is one of the first primary truths.

We are so constituted that we believe, or rather there seems to be an authoritative principle within us, of giving confidence or credence to certain propositions and truths which are presented to our minds. Among the first things which the mind admits is that there is no beginning or change without a cause; that nothing could not create something. When any new principle is discovered, man immediately seeks out the cause, looks for some moving power; as though it could not be self-creative and self-acting. In contemplating the material universe, in beholding the beautiful planetary system; the sun, the moon and the stars; regulated and controlled by undeviating laws, who does not say these are the results of some mighty creative intelligence; that the power of their existences and harmonious motions was originated beyond themselves. Thus it is that we attribute to every effect a cause; to every result, a motive power. Matter and mind have uniform, undeviating and fixed laws. And they are always subject to and controlled by them. We are not to suppose otherwise, unless we give up our belief that any object is governed or directed. Yet we are not to suppose that the same laws apply both to matter and mind. Each has its peculiar governing principle, and in as much as mind, in its nature, deviates from matter, so may its laws deviate.

We all believe that the earth will continue to revolve on its axis and perform its annual orbit around the sun; that summer and winter, seed-time and harvest will continue to succeed each other; "that the decaying plants of autumn will revive again in spring." This belief does not arise in the mind at once; but has its origin, now in one instance and then, in another, until it becomes universal.

§ iii.

~ Immateriality of the Soul ~

It is a conceded principle that mind does not possess, or rather we fail to detect, the same qualities in mind as in matter. No sect of philosophers, I believe, have ever pretended that mind is distinguished by extension, divisibility, impenetrability, color, etc.; and therefore, most have agreed to use immateriality, as applied to the soul, in distinction from materiality, as applied to the body; that the soul is destitute of those qualities which appear in matter, having its own peculiar attributes, such as thought, feeling, remembrance and passion. The mind, as it exists in man and develops itself through the bodily organs, no doubt has a close connection with matter, the physical system, and particularly the brain. Yet we are not to suppose that mind is dependent for its existence upon the organs of the body; nor is it subject to the control of matter, although influenced and impressed by it. Mind, rather, exercises a direction to matter, producing certain results. If mind was any portion of the materiality of the body, a destruction of any portion of this would destroy a portion of that. But this is not the fact. Individuals, deprived of some of their limbs, do not exhibit any degree of loss of mind. How often has it appeared far more active and energetic, in the last moments of dissolving nature, than when the physical powers were in full health and vigor.

Men upon the battlefield, mutilated and wounded and suffering the most intense pain have displayed, amid all this disaster of the body, the highest powers of intellectual action. So that, although mind to us appears at first view to have an inseparable connection with the body; yet for its energies, its full, unqualified powers of action do not rely upon bodily health and vigor. The works of genius, as displayed in the various branches of science, literature and law, bear the character of a higher order of creation than matter. Memory and
imagination do not appear to have resulted from ponderous substances. The powers of judgment and reasoning must have originated in something higher and nobler than divisible bodies. To what cause can you attribute the origin and perfection of the demonstrations of Euclid? What constituted the authorship of the wise laws of Solon and the political institutions of Lycurgus, and those of modern Europe, and the greatest concentration of wisdom ever embodied into one human work - I mean the American Constitution? What gave almost intellectual inspiration to the Iliad and Odyssey? What gave birth to the wonderful productions of Tasso and Spencer and Milton? Where shall we look for the origin of the Philippics of the ancients, or in more modern days, for the speeches of a Fox and the orations of a Webster? Where human genius has wrought its highest triumphs and achieved transcendent greatness, who can say its creative cause, its fountain light, is in powerless and inert matter! To ascribe the qualities of matter to the soul would erase forever the idea of a future and eternal existence. But we have no direct evidence of the soul's dissolution and discontinuance at death. The death of the body is only the removal of the soul's sphere of action from our natural view and no doubt gives a larger world of spiritual action in its new destination. And have we not every reason to suppose that the soul will exist, after the dissolution of the body? "Death," in the language of Dr. Stewart, "only lifts the veil, which conceals from our eyes the invisible world. It annihilates the material universe to our senses and prepares our minds for some new and unknown state of being."

We have already stated that belief is a simple state of the mind and, consequently, cannot be made plainer by any process of reasoning. It is always the same in its nature, although it admits of different degrees, which we express in the language of presumption, probability and certainty, etc. It is on the principle of belief that the mind is operated upon in the various exhibitions of its power. For without confidence, what can we accomplish? Without a belief in our ability to accomplish, what would be the result? It is a principle which comes into every department of reasoning, and testimony is only so operative upon the mind as it affects our belief.

§ iv.

~ The Soul ~

Those who style themselves philosophers and have written upon the subject of the mind have always considered the soul as constituting a nature which is one and indivisible; yet for the purpose of more fully understanding its various stages of action, they have given it three parts or views in which it may be contemplated, expressed in the Intellect, Sensibilities and the Will; or the intellectual, sensitive and voluntary states of the mind. We find in different languages terms expressive of these three states. Different authors, in works not written expressly upon the subject of the mind, have adopted these modes of expressing its action. The popular author of "Literary Hours" [Nathan Drake] has given in one of his works an interesting biographical sketch of Sir Robert Steele. After referring to his repeated sea-sons of riot and revelry, of his determinations and repentances, etc., he thus describes him, "His misfortune, the cause of all his errors, was not to have clearly seen where his deficiencies lay; they were neither of the head nor of the heart, but of the volition. He possessed the wish, but not the power of volition to carry his purposes into execution." It has been remarked of Burns, that the force of that remarkable poet lay in the power of his understanding and the sensibilities of his heart. Dr. Currie, in his life of Burns, makes use of the following language. "He knew his own failings and predicted their consequences; these melancholy forebodings were not long absent from his mind; yet his passions carried him down the stream of error and swept him over the precipice he saw directly in his course. The fatal defect of his character lay in the comparative weakness of his volition; which governing the conduct according to the dictates of the understanding, entitles it to be denominated ratio-
nal." Professor Upham, in his philosophy, informs us of a celebrated writer, who in giving directions to his son as to the manner of conducting with foreign ministers, uses the following language. "If you engage his heart, you have a fair chance of imposing upon his understanding and determining his will." Shakespeare, the great philosopher of the human understanding, says in the second scene of Hamlet:

_It shows a will most incorrect to heaven,_  
_A heart unfortified,_  
_An understanding simple and unschooled._

The daily observation of every individual will result in the belief of different states of the mind. We often speak of the natural operations of the mind; its natural state, etc., which is only that condition or standard nearest which a great majority of minds have resemblance. We also speak of the excited condition; the excited and deranged state. It is said with much truth that every man is blessed with some peculiarities entirely his own; that no two men are precisely alike in all respects. Now as we deviate from the great standard (or natural state), mind becomes excited, or morbid and insane. And all these different states or different temperatures of the mind are produced from strong impressions, made under peculiar circumstances. We are susceptible of sensations; governed and controlled by them, under all circumstances. These direct all our conduct throughout the whole life. The life of man is a succession of sensations or impressions, which induce him to act in one capacity or another. His capabilities are enlarged, as these impressions are numerous and powerful; or limited, as they are rare and light. All great minds are susceptible to the highest degree. His mind is most powerful and gigantic whose impressions are stamped upon the intellect with an indelible mark. This fact resolves the mystery of memory and explains the system of reasoning. We are the receptacles of successive impressions. Every step the mind takes in its progress of thought is marked with a new impression. Every beginning, every progress and every conclusion results in a new impression.

It is a very natural question among students to enquire how the mind acquires knowledge from external objects. We will illustrate the process in this manner. An object is presented through the senses, and the mind perceives, then is immediately impressed with the idea of that object, or receives the impression which the presentation of the object makes. This is the starting point, and the mind immediately desires to possess or reject the same, according to the character of the impression, or at least to know what constitutes the object. Now as the mind, in this case, is dependent upon the senses to convey a knowledge of the object to itself, or rather to place itself in immediate communication with the object; its attention and action is solely directed by the impression received. To an untaught or unlearned mind, the presentation of an object would leave an impression, but it is possible that action would here cease, unless it should receive other impressions than that merely of the object. But present the same object to a well-trained mind, and it gives an impression, which is immediately followed by a successive train of impressions and ideas; giving rise to innumerable subjects of thought and contemplation. But to the untaught mind, present a second object, and a second impression is communicated, which is immediately followed by the first. Then comes a comparison or an impression of the difference of the two. And so a succession of objects presented multiplies the number of impressions which follow, in a ten-fold ratio. The principle of association, which is a successive train of impres-
sions, is set in operation and keeps the mind ever on the stretch. Thus the mind goes on its voyage of successive thoughts, arising from the presentation of one object, or from some strong impression produced in some manner through the organs of sense.

Language is the expression of ideas or impressions, and this is, perhaps, the great source by which mind communicates with mind, through the sense of hearing. The conversation among our friends is the method, by language, of expressing ideas or impressions, which produce similar ideas and impressions upon those to whom the conversation is directed. If you describe a scene you have witnessed in some distant country, giving different lights and shades, as the impressions follow each other on your mind, bringing before another individual one grand view of the whole transaction, you give rise to impressions in the mind of your listener; which upon the principle of association, carries him back to a hundred different scenes of a similar character, each of which are associated with ten-thousand impressions, which are similar to those communicated at the place of transaction. Two men pass an old castle. Each receives an impression from the presentation of the object. It will remind one of some old ruins of a castle which he saw a thousand miles distant and whatever transpired, or what he witnessed at the time he saw it. The other, perhaps, will be reminded of some legend or old story which he read in his boyish days, where lords and knights and ladies were made its inhabitants and visitors, about which are associated the days of chivalry and love. How differently are these two individuals affected by the appearance of the old castle! Each mind receives the starting point from the same source, and then arise all these impressions; entirely different in their course, yet equally rapid in their succession. A succession of ideas arises according to the previous acquisitions of each mind, and these diverging trains are pursued, until another subject presents itself, which breaks up this course of thought. Then mind takes a different route and receives its new train of ideas or impressions. Here, too, it pursues its course; nor does it cease its wanderings, until it receives a stronger impression from some other external object. It then sets off again in another direction and passes rapidly over a numerous train of ideas, succeeding each other on the principle of association.

I will illustrate the manner of acquiring the first impression, by presenting an apple. It appears to the mind, or rather the mind perceives it to be, a substance; then of spherical dimensions. Here are two impressions given. If I exercise the sense of touch, I shall learn the same facts. It feels round, like itself. I convey another impression by the sense of smell. I taste of it, and here is a fourth impression. As the sight, feeling, smell and taste of the object affects me, pleasantly or unpleasantly, I am impressed to take or reject the fruit. These are the means by which we acquire knowledge. Not in so rapid a succession as I have described, because before we can pronounce the character of any object, we must have learned a language and the different modes of expressing its appearance to those who understand the language we employ. Thus it is by testimony that we receive much of our information. At first, it is difficult to believe what we are not accustomed to witness, ourselves. Yet as the mind becomes enlightened and understands the principle upon which it is received, it yields its confidence and adopts this method of obtaining knowledge.

An individual who should be told that, upon some parts of our globe constant night prevails for a certain number of months, and upon some other parts of the same globe, constant day reigns for the same length of time, would not be very likely to believe it; unless such an anomaly could be explained upon principles which would carry conviction, by a comparison of all the knowledge he possesses upon the subject. Thus it is that mind is set in motion by the presentation of external objects. Before it is thus moved, it is a mere blank; possessing certain inherent powers which will only exhibit themselves by the exercise of some moving power. "The mind," says Professor Upham, in his work on Mental Philosophy, "appears at its creation to be merely an existence, involving certain principles and
endowed with certain powers, but dependent for the first and original development of those principles and the exercise of those powers on the condition of an outward impression. But after it has been once brought into action, it finds new sources of thought and feeling in itself. Having, therefore, all these inherent powers to acquire its knowledge, its knowledge is in proportion to the impressions it has received from external objects and internal operations. If you present a subject of conversation to a well-trained mind, stored with impressions or knowledge, you have started a point which sets in motion the whole ocean of mind, educated from the past, and leads to endless discussions. But should you present the same topic to an untaught or partially-disciplined mind, you would start the current of thought, it is true; but that current would soon cease, or rather could not be very extended, because the subjects of thought, or the whole amount of knowledge possessed by the individual, is limited.

I have spoken of the natural mind and the way of acquiring knowledge through the bodily senses, only. But there are other means of communication by which impressions are conveyed to the mind. If the spiritual being be independent of matter, why cannot we communicate with it, without the aid of the bodily senses? It is to this subject, I would now call your attention. The mind, itself, obeys the laws which its Creator first laid down; and we are not to suppose any strange anomaly in its outward exhibitions is contrary to the original design. The Great Law-giver possesses all wisdom and is the fountain-head of all perfection. The mind is not a creative experiment of his; himself being ignorant of what results will follow. If these strange phenomena of the mind, which are exhibited in the different states of excitement, are exceptions to the common rule, we must attribute to the Great Mind imperfection and humanity; or a direct interposition to stay the great laws which were first given to suppress and bewilder ignorant and dependent man. But to my mind, it does not appear consistent with the wisdom of God that so extended an interference would be personally made to counteract first principles, which are displayed in this age of mesmeric light. It must be that all these strange appearances are reconcilable with eternal laws. And we are to look to these, alone, for a probable and clear solution.

The same laws govern the mind when in its natural state and susceptible of impressions through the five senses, as when in its excited and unnatural condition; or under the influence of Nervauric, Phrenomagnetic, Mesmeric or Somnambulistic influence. The only difference is this; in the method of conveying impressions to the mind. Give the impression, whether through the senses or otherwise, and the same correspondent results follow. If I make an impression upon the mind of a beautiful landscape, by pointing it out to the natural eye, it is the same as though I made the same impression upon that mind while in an excited or mesmeric state. The view is as real and pleasing in one case as in the other, to the mind that beholds it. It is as much an existence before the mind when the impression without the material object is made as when the impression with a presentation of the real landscape to the natural eye is given.

We shall here give a brief outline of what appears to be the condition of mind when in an excited or mesmeric state. Susceptibility is in its highest state of action, and the operator seems to control the direction of thought, if he chooses; or can so impress the mind with influences as to govern its action, in a measure. This point is, no doubt, gained by some powerful impression produced by the operator upon the mind of the subject. This condition can be produced by other influences than an individual mind. A fright by suddenly coming upon some external object will often produce a similar state of mind. Intense thought and excruciating pains produce this excited state and sometimes sets the mind in action; when it is enabled to exhibit the same phenomena as when induced by an individual operator. We shall have occasion in the progress of our work to refer to cases which arise from unknown impressions upon the mind; producing hallucination, insanity, dreaming, somnam-
bulism, spectral illusions, etc. This excited state of the mind, called by some the magnetic, mesmeric and congestive, is no doubt produced by a powerful impression of the operator upon the mind of the subject, concentrating or drawing the whole attention to one influence. No set rules can be given by which this influence can be exercised, because the same efforts will produce different results upon different minds; yet no doubt every mind has its portal of access, and could we know where that is or the way and manner of approaching it, we could produce impressions so powerful upon every mind as to subdue the action of the bodily senses and communicate directly with it.

The doctrine, therefore, of powerful magnetizers (as they call themselves); that only a more powerful capacity or higher order of intellectual vigor can subdue a weaker mind and produce the excited or mesmeric state, is idle as the wind. These higher orders of intellects with strong sensibilities are more capable of being brought to the contemplation of one individual subject and of receiving the most powerful impressions, if you can discover the accessible road to their sensibilities. If you can produce an impression upon such a mind as will overcome all his prejudices towards you or your science, and acquire his undivided confidence, you will then excite the mind into this spiritual state of action, and he will readily read your own thoughts. Indeed, I have been led to the conclusion that the highest powers of genius have been the results of excited minds, upon the principles I have laid down; and that they are but the inspiration of this spiritual action. What is it that contributes so much to distinguish Homer and Demosthenes, Virgil and Cicero, Milton, Tasso, Shakespeare and the whole host of great men who lived in ancient and modern times? It must have been this excited state, during which poetry and eloquence and the highest achievements of mind were left as lights of their genius, to live through all coming time. Eloquence, which holds the multitude in breathless silence or sways them hither and thither, produces the controlling impression upon each mind, which in its turn, impresses and influences the other; exciting a low degree of the mesmeric state. It is, in fact, a principle by which we are all more or less governed in all our pursuits.

The high degree of excitement, called clairvoyant, gives the mind freedom of action, placing it in close contact with everything. There is nothing remote or distant, past or future; everything is present and discoverable. It only requires direction, and the subject is before it. It is enabled to discover and describe countries and cities, mountains and plains, rivers and oceans, inhabitants and animals on distant parts of the globe. The mind will pass into the depths of the earth; or rather looks through all matter, all space and all time, giving its character, its condition and its result. Call its attention to any subject, however remote, and it is present to the mind.

These ideas that I have thrown out in relation to mind in its highest state of excitement are not the result of a vivid imagination or the productions of a speculating mind, but the effect of experiments, repeated at different times and on various occasions. They are facts, which stand out beyond all contradiction; all cavil! And we are not to pass them as a freak of nature or as the result of contradictory laws. It must be the highest state of action to which the mind has arrived; giving testimony of the great powers with which it is created, yet controlled by its natural laws. We must not, therefore, account for this wonderful development upon the supposition of exceptions to general rules, but upon the continuation of great and undeviating principles.

§ vi.

~ Dreams & Their Causes ~

The peculiar state of the mind, usually called dreaming, is explainable upon the principles laid down in our premises; namely, that impressions are conveyed to the mind by
some other process than through our bodily senses. We may fall asleep under a deep impression of some transaction which has actually occurred, and the mind, having long been under the most powerful action of thought in connection with the transaction, will yield up the access through its natural body and receive its impressions directly upon itself. In other words, the mind becomes, in a degree, mesmerized, and is then capable of producing all the phenomena for both in dreaming, which it would if it were actually thrown into that state by an individual second power. The principle of association (or impression succeeding impression), by which the mind is controlled, both in its natural and excited state, is the law which always governs. The mind always acts from impressions received, when it acts at all; and when in this state, is not regulated exclusively by surrounding objects, because it is as susceptible of impressions from objects at a vast distance, as those immediately around it. For time, space, distance and matter are no impediments to its action. Give it direction towards any subject, and everything connected with it is present.

The dreaming state does not differ from the mesmeric; only as it is produced by another method than what is commonly called magnetic. We submit therefore, the following accounts of individuals of what actually passed in their minds, taken from different authors, together with the usual explanations, and shall endeavor to account for them upon such principles as we believe to govern mind. Dr. Abercrombie, who has philosophized much upon mind, relates to us many interesting anecdotes, which he had accumulated from observation and by the assistance of his friends. An instance is mentioned of a gentleman and his wife, who were actually dreaming upon the same subject at the same time, in the following language.

It happened at the period when there was an alarm of French invasion, and almost every man in Edinburgh was a soldier. All things had been arranged upon the expectation of the landing of the enemy; the first notice of which was to be given by a gun from the castle, and this was to be followed by a chain of signals, calculated to alarm the country in all directions. Further, there had been recently in Edinburgh, a splendid military spectacle in which five-thousand men had been drawn up in Prince's Street, fronting the castle. The gentleman to whom the dream occurred, and who had been a zealous volunteer, was in bed between two and three o'clock in the morning, when he dreamed of hearing the signal gun. He was immediately at the castle, witnessed the proceedings for displaying the signals and saw and heard a great bustle over the town from troops and artillery assembling in Prince's Street. At this time he was roused by his wife, who awoke in a fright, in consequence of a similar dream connected with much noise and the landing of the enemy, and concluding with the death of a particular friend of her husband's, who had served with him as a volunteer during the war.

The Dr. attributed all this remarkable occurrence to a noise produced in the room above, by the fall of a pair of tongs, which had been left in an awkward position, etc. But how it should happen that the tongs should have produced similar trains of thought in two different individuals by the noise of a fall is more than I can understand. One would suppose that the noise would have been conveyed to the mind by the bodily senses, giving a true impression of its origin; or at least would not have resulted in impressions so foreign to the real cause. The true explanation seems to be this. Both minds, no doubt, passed into the sleeping state; partially excited upon the alarm of the French invasion, etc., and were in the mesmeric sleep and in communication with each other, capable of giving and receiving impressions. The fall of the tongs might have affected the mind of one or both. It would not be necessary to affect more than one. The train of association is started in this highly excited state by an impression which could not have been given through the bodily senses. The impression received is immediately followed by other impressions connected with the subject upon which the mind was most intent during the waking state; and being in communi-
cation with the other, conveyed similar impressions. Thus both minds were led along in mutual connection, receiving real impressions, but arising from (as we would say in the waking state) false causes.

Another instance is mentioned in which dreams are produced by whispering in their ears. The particulars of one case are given in the papers of Dr. Gregory and were related to him by a gentleman who witnessed them.

The subject was an officer in the expedition to Louisburg in 1758, and while in this state was a great source of amusement to his associates and friends. They could produce in him any kind of a dream by whispering in his ear, especially if this was done by a friend with whose voice he was familiar. At one time, they conducted him through the whole progress of a quarrel, which ended in a duel; and when the parties were supposed to be met, a pistol was placed in his hand, which he fired and was awakened by the report. On another occasion, they found him asleep on the top of a locker or bunker in the cabin, where they made him believe he had fallen overboard, and exhorted him to save himself by swimming. He immediately imitated all the motions of swimming. They then told him that a shark was pursuing him, and entreated him to dive for his life. He instantly did so, with so much force as to throw himself entirely from the lockers upon the cabin floor; by which he was much bruised - and awakened, of course. After the landing of the army at Louisburg, his friends found him one day asleep in his tent, evidently much annoyed by the cannonading. They then made him believe that he was engaged, when he expressed much fear and showed an evident disposition to run away. Against this, they remonstrated; but at the same time increased his fears by imitating the groans of the wounded and dying. When he asked, as he often did, who was down, they named his particular friends. At last they told him that the man next to himself in the line had fallen, when he instantly sprang from his bed, rushed out of the tent and was roused from his danger and his dream together by falling over the tent ropes. Upon being aroused, he could not recollect anything which had transpired and had only a confused feeling of fatigue.

We can account for these experiments only upon the excited state of the mind, being capable of receiving impressions from another source than through the senses. The whispering in the ear was only whispering to the mind; the sense of hearing being, no doubt, inactive; and all the impressions of the quarrel were actually produced upon his mind and not through the sense of hearing, by the direction of those around him. In the case of swimming, a strong impression of a shark was made upon his mind, and in the excited state, it appeared real and was actually seen, as much as though every circumstance had transpired as it appeared in the natural state. All these impressions were the result of mind acting upon mind; impressions conveyed by the minds of those around him directly to his mind, making precisely the same result as though he had, in his waking state, fallen overboard and was pursued by a shark. In this excited state of the mind called by philosophical writers the "dreaming," every act of the past may be called up by some directing power or by successive impressions. Dr. Abercrombie has related some incidents among his acquaintances which will illustrate this principle.

The gentleman who was the subject was at the time connected with one of the principal banks in Glasgow and was at his place at the teller's table, where money is paid, when a person entered, demanding payment of a sum of six pounds. There were several people waiting, who were, in turn, entitled to be attended before him, but he was extremely impatient and rather noisy; and being besides, a remarkable stammerer, he became so annoying that another gentleman requested my friend to pay him his money, and get rid of him. He did so, accordingly, but with an expression of impatience at being obliged to attend to him before his turn, and thought no more of the transaction. At the end of the year, which was eight or nine months after, the books of the bank could not be made to balance; the
deficiency being exactly six pounds. Several days and nights were spent in endeavoring to
discover the error, but without success, when at last my friend returned home much fa-
tigued and went to bed. He dreamed of being at his place in the bank, and the whole trans-
action with the stammerer, as now detailed, passed before him in all its particulars. He
awoke under a full impression that the dream was to lead him to a discovery of what he
was anxiously in search of, and soon discovered that the sum paid to this person, in the
manner now mentioned, had been neglected to be inserted in the book of interests; and
that it exactly accounted for the error in the balance.

The Dr. acknowledges this to be a very remarkable case and not to be explained upon
any principles with which he is acquainted. All the rules by which philosophers have ac-
counted for experiments as wonderful as this, here fail him. Had he witnessed the experi-
ments which have been given by subjects under the excited or mesmeric state, he could
have accounted for the mystery. In this state, the mind may be said to be before a map on
which is written the past, present and future, and only needs direction to some definite
point to disclose every act of our lives. The error in the books had been a constant cause of
excitement, and his mind had been so highly wrought up as to pass into the mesmeric
state, and under the impression of discovering the error. All the transactions during the
past year were before him, with the books, and he was thus enabled to detect the error.
This, no doubt, was a species of the clairvoyant state of mind.

The author of Waverly has given an interesting anecdote, considered by him authentic.
Mr. R. of Bowland, a gentleman of landed property in the Vale of Gala, was prosecuted
for a considerable sum; the accumulated arrears of teind (or tithe) for which he was said to
be indebted to a noble family; the titulars (lay impropriators of the tithes). Mr. R. was
strongly impressed with the belief that his father had, by a form of process peculiar to the
laws of Scotland, purchased these lands from the titular; and therefore, that the present
prosecution was groundless. But after an industrious investigation of the public records and
a careful enquiry among all persons who had transacted law business for his father, no evi-
dence could be recovered to support his defense. The period was now near at hand, when
he conceived the loss of his lawsuit to be inevitable, and he had formed his determination
to ride to Edinburgh the next day and make the best bargain he could, in the way of com-
promise. He went to bed with this resolution, and with all the circumstances of the case
floating in his mind, had a dream to the following purpose.

His father, who had been dead many years, appeared to him, he thought, and asked
him why he was disturbed in his mind. (In dreams men are not surprised at such appar-
tions.) Mr. R. thought that he informed his father of the cause of his distress, adding that
the payment of a considerable sum of money was the more unpleasant to him, because he
had a strong consciousness that it was not due, though he was unable to recover any evi-
dence in support of his belief. 'You are right my son,' replied the paternal shade. 'I did ac-
dquire right in these teinds, for payment of which you are now prosecuted. The papers relat-
ing to the transaction are in the hands of Mr. ____, a writer or attorney, who is now retired
from professional business and resides at Inveresk, near Edinburgh. He was a person whom
I employed on that occasion for a particular reason, but who never on any other occasion
transacted business on my account. 'It is very possible,' pursued the vision, 'that Mr.
__________ may have forgotten a matter, which is now of a very old date; but you may call it
to his recollection by this token - that when I came to pay his account, there was difficulty in
getting change for a Portugal piece of gold, and that we were forced to drink out the bal-
ance at a tavern!'

Mr. R. awoke in the morning, with all the words of his vision imprinted on his mind, and
thought it worthwhile to ride across the country to Inveresk, instead of going straight to Ed-
inburgh. When he came there, he waited upon the gentleman mentioned in the dream; a
very old man. Without saying anything of the vision, he enquired whether he remembered having conducted such a matter for his deceased father. The old gentleman could not, at first, bring the circumstance to recollection; but on mention of the Portugal piece of gold, the whole returned upon his memory. He made an immediate search for the papers and recovered them, so that Mr. R. carried to Edinburgh the documents necessary to gain the cause, which he was on the verge of losing.

This incident was explained by Dr. Abercrombie that the son, no doubt, had heard his father relate all these circumstances at some prior time, and that he had entirely forgotten them; but that the anxiety of mind upon the subject produced, in the dreaming state, some circumstance which led to discovery of what his father had previously told him. This may be a satisfactory explanation to those who believe it, yet I apprehend all would not be fully satisfied. This, we believe, might have occurred in this manner. The mind had become extremely excited in the waking or natural state, upon the subject of the lawsuit, and as sleep insensibly came upon him, the mind immediately passed into the excited or mesmeric state, when it would be enabled to recall the past and ascertain all about the facts from communication with the mind of the Attorney at Inveresk, or from actually beholding the papers, etc. Even this explanation, to me, is not satisfactory, although I have no doubt of the capabilities of the mind to have discovered it upon the principle above. Yet why should we not admit the real appearance of his father's spirit and that a communication of mind with mind developed the facts, as related? (I will simply remark here that there is no question of the fact that individuals under this highly excited state of mind may communicate with the spirits of their deceased friends. We shall relate some experiments which have transpired; proving conclusively this spiritual communication in another part of this work.)

We find recorded in some work on mental philosophy, the following anecdotes.

A gentleman of the law in Edinburgh had mislaid an important paper, relating to some affairs on which a public meeting was soon to be held. He had been making a most anxious search for it for many days; but the evening of the day preceding that on which the meeting was to be held had arrived, without his being able to discover it. He went to bed under great anxiety and disappointment and dreamed that the paper was in a box, appropriated to the papers of a particular family with which it was in no way connected. It was accordingly found there the next morning. Another individual connected with a public office had mislaid a paper of such importance that he was threatened with the loss of his situation, if he did not produce it. After a long and unsuccessful search under intense anxiety, he also dreamed of discovering the paper in a particular place and found it there, accordingly.

The minds of these two individuals, no doubt, passed into the clairvoyant state; when they were able to behold with the mind's eye, the condition and position of the various papers. And so intent was their mind upon the discovery; or the joy which followed the discovery in the mind produced so strong an impression as to be recollected after the mind was aroused from the dreaming state, which is not uncommon under certain circumstances. We will remark here that, no doubt, the mind is in active operation during our sleeping hours and passes rapidly along the highway of thought, yet is not conscious of it by us in our waking state. Nor is this position contradicted by the fact that we do occasionally recollect our dreams. We seldom have any recollection of our dreams, unless some very striking impression, which causes pleasing emotions or startling fear or excessive sorrow, is left upon the mind. And however much the mind might think while the bodily senses are wrapped in slumber, we should have no cognizance of such thoughts, unless something peculiar and effective should occur. In our waking moments, as we pass along our streets, we seldom notice objects which are common and in their place, but if anything new is introduced and strikes us with emotions of pleasure or pain, we notice and recall it at some future time. In passing familiar objects, the mind, no doubt, recognizes them; but the impressions are
slight, and other immediate objects occupy our attention, and we are not aware that we have passed them; yet we could not argue that we have not passed them, because they did not make strong impressions, so as to be recollected. Nor can we reject the doctrine that the mind is ever watchful and never slumbers, but even when our bodily senses are at rest, it goes on in thought; recollecting only what is most striking and peculiar in its progress. But we know, upon the ceaseless and constant action of the mind when the bodily senses are at rest, by the excited or mesmerized condition, which is, if you please, the dreaming state; the subject seldom recollects what has transpired during his sleeping state, unless you produce a very powerful impression, which is followed by the emotion of pleasure or pain to a very high degree. Then it is enabled to recall what was intimately connected with those emotions, and those only. I have no doubt that the two cases of dreaming and mesmerizing are controlled by similar laws, and that they are alike in constantly occupying the mind; although we recollect only those ideas which are most powerfully presented and which appear to be connected with some strong emotion. We have witnessed a great number of experiments upon subjects in the excited or mesmeric state, which demonstrate what I have advanced, in regard to impressions. Every subject can be so powerfully impressed as to recall the thought in his waking moments; while of ordinary transactions no idea is retained. These experiments prove both the similarity of states of mind in the dreaming and mesmeric; and also, that our powers of mind are never at rest.

Mr. Combe mentions a singular dream of an individual; that he had committed murder, and that the murder was actually committed two years after. Another case of a clergyman who visited Edinburgh, residing not far from that city, and while sleeping at an inn dreamed that he saw his own dwelling on fire and his child in the midst of it. He awoke with the full belief of his dream, and immediately setting out for his residence, arrived in time to witness the burning of his house and to save his child from the flames. These are published in works of philosophy as "singular and wonderful coincidence." It is said that they demonstrate a "strong propensity of character and mental emotion, combined in a dream, and by some natural cause, one speedily fulfilled."

Dr. Abercrombie has very ingeniously accounted for the last example by the supposition that "the gentleman left a servant who had shown great carelessness in regard to fire and had often given rise in his mind to a strong apprehension that he might set fire to his house; that his anxiety might have been increased by being from home, and the same circumstance might make the servant more careless." A further supposition is made that "the gentleman, before going to bed had, in addition to this anxiety, suddenly recollected that there was, on that day, in the neighborhood of his house, some fair or periodical merrymaking, from which the servant was very likely to return home intoxicated." And at last it is supposed that these incidents "might have been embodied into a dream of his house being on fire, and that the same circumstances might have led to the fulfillment of the dream." This explanation does not reasonably account for the murder which took place two years after the dream, if it should prove satisfactory in regard to the fire; and therefore, we take the liberty to explain them both upon such principles as we have endeavored to lay down as governing the mind under such circumstances. We believe that experiments have proved that, to a mind in its excited or dreaming state, when its bodily senses are dormant or inactive, and impressions are conveyed to it by direct influences upon itself; all space, time, distance and matter are no obstacles to its action.

In the cases above named, let us assume the fact that there is no such thing as time with the mind; that the past, present and future are all present and displayed before it, as upon a map, and which are all visible, and the explanation of the dreams which occurred previous to the actual occurrence are simple and readily understood. The mind, in this state, looks forward and beholds occurrences which have not yet transpired, but are re-
served for a future event; yet it is not able to distinguish at what hour of time it will transpire. It, in fact, appears to the mind precisely like all other events; whether past or present, and probably would not be remembered, unless connected with some powerful emotion. The committal of murder, in one case, produced a most powerful impression upon the mind of the actor and was, therefore, recollected in his waking moments. The burning of the house, in which those most dear to the clergyman were and the imminent danger of his child, no doubt summoned up all the emotions of the heart and left an impression which confirmed his belief that the scene of the dream was actually taking place. Similar experiments have been witnessed in the declarations of mesmeric subjects, and scenes which transpired weeks and months and years after were beheld with all the vividness and reality, as though they were the events of yesterday.

We have collected a few more facts, illustrative of the power of the mind under excitement, dreaming and mesmerism. A gentleman in Scotland was affected with aneurism of the popliteal artery and was under the care of two eminent surgeons, and the day was fixed for operation. About two days previous to the time set by the surgeons, his wife dreamed that a change had taken place in the disease, in consequence of which the operation would not be required. Upon examination of the tumor the next morning, it was found that the pulsation had nearly ceased, and it finally recovered itself. A lady dreamed that an aged female friend of hers had been murdered by a dark servant, and the dream occurred more than once. The impression was so strange, that she actually went to the house of the lady to whom it related and prevailed upon a gentleman to watch in the adjoining room the following night. About 3 o'clock in the morning, footsteps were heard on the stairs, and the gentleman left his place of concealment and met the servant carrying up a basket of coal, in which a strong knife was found concealed. Being questioned as to where he was going with his coal, he replied in a confused manner, "to mend his mistress' fire" - which was not very probable in the month of July and at three o'clock in the morning. Another lady dreamed that her nephew was drowned with some young companions with whom he had engaged to sail the following day, and the impression was so strong that she prevailed upon him not to join his companions, who went on the excursion and were all drowned. A lady who had sent her watch to be repaired, and a long time having elapsed without its return, dreamed that the watchmaker's boy had dropped it on his way to the shop, and it was injured so much as not to be repaired. Upon enquiry, this was ascertained to be a fact.

These experiments are acknowledged to be of an order not satisfactorily explainable upon such principles as are laid down by philosophers. The ground we have taken, we believe, fully explains these coincidences. (And we shall give a few experiments upon mesmeric subjects, showing that the same results may follow.) Another very singular instance of "coincident dreams" is related by Mr. Taylor, and is given by him as an undoubted fact. A young man, who was at an academy a hundred miles from home, dreamed that he went to his father's house in the night; tried the front door, but found it locked; got in by a back door, and finding nobody out of bed, went directly to the bedroom of his parents. He then said to his mother, whom he found awake, "Mother, I am going 'a long journey and am come to bid you good-by." This she answered under much agitation, "Oh, dear son, thou art dead." He instantly awoke and thought no more of his dream, until a few days after, he received a letter from his father, enquiring very anxiously after his health, in consequence of a frightful dream which his mother had on the same night in which the dream now mentioned occurred to him. She dreamed that she heard someone attempt to open the front door, then go to the back door and at last, come into her bedroom. She then saw it was her son, who came to the side of her bed and said, "Mother, I am going 'a long journey and am
come to bid you good-by," on which she exclaimed, "Oh, dear son, thou art dead." (But noth-
ing unusual happened to any of the parties.)

Dr. Abercrombie supposes these two dreams must have arisen from some strong men-
tal impression arising in both minds about the same time, which produced a similarity of
dreaming. A circumstance very extraordinary; and is quite as likely to occur from chance, as
that everything is governed at haphazard, without undeviating laws. The true explanation is
simple. These two minds were in a dreaming, excited or mesmeric state. The bodily senses
cease to act; impressions are now conveyed directly to the mind. All space and time, in this
state, are annihilated. Here, then, the mind of the son is in communication with his mother.
He makes precisely the same impressions upon her mind as are made upon his; and both
minds, being in the excited state, readily receive impressions from false causes. But we do
not design here to say how this train of thought originated; but probably from strong mental
excitement in his waking moments, leading to the train which occurred in his dream. There
can be no question but that one mind here was governed by the other; and therefore, both
dreams would occur at the same time and upon the same subject.

The stories of second sight are also explainable upon the same principle laid down in
our preceding work. Anxiety and constant thought upon subjects connected with our inter-
ests will sometimes lull us into a mesmeric or dreaming state, in which we can behold
many scenes; sometimes real and sometimes fictitious. The mind is excited into the clair-
voyant state and is then enabled to perceive objects without the bodily senses. The prin-
ciple of sight is in the mind; and in our natural state, that principle develops itself through the
eye. In the excited state, it is developed independent of the eye; acting directly upon the ob-
ject. A gentleman sitting by the fire during a stormy night, while his domestics are upon the
lake and exposed to the ravages of the storm, falls to sleep (in mesmeric sleep), under the
excitement of their absence. The mind is immediately present with the boat and discovers
every transaction which befalls the company. If the boat is capsized, he sees it; if it is to re-
turn safe, he beholds it. But we are told that, under such circumstances, we should expect a
disaster; and that the mind, falling asleep with all the picture of their danger before it, con-
jured up by its imagination, would naturally dream their loss. And if the boat returns, noth-
ing more is thought of the dream; if she is lost, these revive all the circumstances as they
transpired in the sleeping moments! I grant that such might occur, or rather happen; but
presume the instances of chance would not be numerous enough to account for all the sto-
ries of second sight. If the mind is regulated at all by laws, we do not see the reasons of so
many exceptions; especially, as I contend, all these dreaming phenomena cannot be satis-
factorily explained upon other principles than what we have laid down.

There is, however, a question which would naturally suggest itself in relation to the im-
pressions we receive while in this excited, dreaming state. What we dream will not always
come to pass. This does not militate against that doctrine we have laid down, but will only
confirm what we have before declared in relation to the power of impressions to regulate
our thoughts. We will illustrate our subject in this manner. Suppose an individual, whose
mind has been long upon one subject in which he finds himself deeply interested, while
having his mind intently fixed under ordinary excitement, with all his external faculties in
action, he arrives at certain conclusions, which he believes to be correct; and a strong im-
pression is made, governing the further action of the mind in relation to the subject. Now
this conclusion may not be correct, yet the individual would be firm in his position. A wrong
impression arising somewhere in the process of reasoning has led to a wrong conclusion.
Now if the individual could detect the first false step, he would correct the conclusion and
vindicate truth. This is the natural operation of mind, under ordinary excitement. Now place
a subject in the dreaming (or mesmeric) state, and it becomes far more susceptible of im-
pressions than before. It is, therefore, even more liable to receive a wrong impression from
some external cause or internal emotion than in its natural state; and therefore, all of these false dreams may be accounted for on this principle. An individual passing into this excited state may have, in his waking moments, impressed upon his mind something as having actually taken place, which had not and did not transpire, with such power as that the impression would control the mind and be led to an endless number of false conclusions, which the facts in the case did not warrant. This is when the mind is led astray and does not receive impressions from facts, but from preceding impressions. Then that mind cannot distinguish the false from the true cause, unless in the course of its progress, it is led to reconsider or review the whole scene, with the idea of getting the facts and giving a true statement. The mind can act from fact, or rather receive its impressions from facts; and when this is the case, will always develop true results.

We shall mention only a few cases of what is usually called dreams, and pass to another division of our subject. The following incident is related by Dr. Abercrombie, who was acquainted with all the particulars and fully vouches for their accuracy.

Two ladies, sisters, had been for several days in attendance upon their brother, who was ill of a common sore throat; severe and protracted, but not considered as attended with danger. At the same time, one of them had borrowed a watch of a female friend, in consequence of her own being under repair. This watch was one to which particular value was attached, on account of some family associations, and some anxiety was expressed that it might not meet with any injury. The sisters were sleeping together in a room communicating with that of their brother, when the elder of them awoke in great agitation; and having roused the other, told her that she had had a frightful dream. “I dreamed,” she said, “that Mary's watch stopped, and that when I told you of the circumstances, you replied,” 'much worse than that has happened, for __________'s breath has stopped, also'" - naming their brother, who was ill. To quiet her agitation, the younger sister immediately got up and found the brother sleeping quietly, and the watch, which had been carefully put by in a drawer, going correctly. The following night the very same dream occurred, followed by similar agitation, which was again composed in the same manner; the brother being again found in quiet sleep and the watch going well. On the following morning, soon after the family had breakfasted, one of the sisters was sitting by her brother, while the other was writing a note in an adjoining room. When her note was ready for being sealed, she was proceeding to take out the watch alluded to, which had been put by in her writing desk, and she was astonished to find it stopped. At the same instant, she heard a scream of intense distress from her sister in the other room; their brother, who had still been considered as going on favorably, had been seized with a sudden fit of suffocation and had just breathed his last.

I have frequently alluded to the capacities of mind acting in its excited state, independent of matter. This can be clearly proved by a subject under the mesmeric influence. The mind is then present with all things and needs only to be directed, and the object is before it. Distance and space are nothing; and therefore, no time is required to pass the mind from one object to another. It is so in our waking thoughts. The mind is occupied with only one thing at a time, and when it is directed to a new object of thought, the direction and the attention pass at the same instant. Nor does it require any longer time or any other effort to think of an object in the Chinese Empire than those nearest us. The mind, in our natural state, depends upon the five senses for its external information and forms all its ideas of things through them. But in the excited state, it receives no impressions through the organs of sense; but every object which acts at all, acts directly upon the mind or is presented by the influence of another mind. Instances of dreaming are now on record in which this principle is fully illustrated. Smillie, in his Natural History, relates a case of a medical student of the University of Edinburgh, who was accustomed to dream and be aroused from
the same cause that produced the first impression. We also notice instances of the follow-
ing character.

A gentleman dreamed that he had enlisted as a common soldier, joined his regiment, deserted, was apprehended, carried back, tried, condemned to be shot and at last led out for execution. After all these preparations, a gun was fired, and he awoke with the report and found that a noise in the adjoining room had both produced the dream and awakened him. Dr. Gregory mentions a case in which a gentleman, who had taken cold from sleeping in a damp place, was liable to a feeling of suffocation when he slept in a lying posture, and this was always accompanied with a dream of a skeleton which grasped his throat. On one occasion, he procured a sentinel, giving him directions to arouse him, whenever he was dis-
posed to sink down; as these dreams never occurred when he slept in a sitting position. He began to sink away, and upon his being aroused, instantly found fault with his attendant for not having aroused him immediately; as he had been in a struggle with the skeleton for a long time before he awoke.

"A friend of mine," says Dr. Abercrombie, "dreamed that he had crossed the Atlantic and spent a fortnight in America. In embarking on his return, he fell into the sea, and hav-
ing awoke from the fright, discovered that he had not been asleep above ten minutes." "Count Lavallette," says Professor Upham, "who was some years since condemned to death in France, relates a dream which occurred during his imprisonment, as follows."

One night while I was asleep, the clock of the Palais de Justice struck twelve and awoke me. I heard the gate open to relieve the sentry, but I fell asleep again immediately. In this sleep, I dreamed that I was standing in the Rue St. Honore at the corner of the Rue de l'Echelle. A melancholy darkness spread around me, all was still; nevertheless a low and un-
certain sound soon arose. All of a sudden I perceived, at the bottom of the street and ad-
vancing towards me, a troop of cavalry; the men and horses however, all flayed. This horri-
ble troop continued passing in a rapid gallop - and casting frightful looks at me. Their
march, I thought, continued five hours; and they were followed by an immense number of
artillery and wagons, full of bleeding corpses, whose limbs still quivered; a disgusting smell
of blood and bitumen almost choked me. At length the iron gate of the prison, shutting with
great force, awoke me again. I made my repeater strike; it was no more than midnight, so
that the horrible phantasmagoria had lasted no more than two or three minutes; that is to
say, the time necessary for relieving the sentry and shutting the gate. The cold was severe
and the watchword short. The next day, the turnkey confirmed my calculations.

These experiments all confirm the doctrine of the rapidity of thought; that no time, as
we are accustomed to measure it, is required for transactions which would occupy months
and years in their performance. Yet the mind lives in these short periods required to pass
upon such scenes, apparently the whole time it would require to perform them. The mind,
in its dreaming or excited state, will pass from country to country, from shore to shore,
mountain to mountain, in rapid succession, feeling that it has actually passed over a space
of time sufficient to have accomplished all these distances. Under such influences, the
mind would perform a pilgrimage to Mecca, experience all the particulars of the passage of
the Rubicon, visit St. Petersburg and Moscow and be engaged in a whaling voyage in the
Pacific Ocean, all in rapid succession. Impression follows impression, and results and con-
clusions follow as rapidly as they are produced. It is true that the mind compares every
transaction of thought with its knowledge, previously attained. And it is thus deceived in the
measure of time when it does not, through the organized body, perform its thoughts. It has
no other method by which to calculate than such as is derived from previous knowledge.
Somnambulism is another state of mind as laid down by different philosophers. It is only another condition of excited mind, by which all the impressions are received by another process than that of the bodily organs; by which the subject is induced to walk and perform bodily and mental labor. This condition of mind is really the dreaming or excited state and explainable upon the same principles as other dreams. But the difficulty in explanations given by those who have written upon the subject is the misconception of its cause; mixing up the action of the mind under such excitement with its action through the bodily senses. I do not intend to convey the idea that the mind may not act partly from one cause or condition and partly from the other. It does so act; and this, no doubt, is the cause of many impressions which the mind, in its dreaming state, is constantly receiving. Their confusion in explanations arises from the argument being drawn from the knowledge received through the bodily senses alone; not mentioning to explain the phenomena arising from an independent state. If facts alone, subject to the laws which govern mind, were to furnish a basis, it is not possible to explain these two conditions - natural and excited, on other principles than those which have governed us throughout this work. Somnambulism is, then, a species of mesmerism, and a subject may be so controlled as to perform the same experiments we shall give, selected from different works.

"A young nobleman," says Dr. Abercrombie, "living in the citadel of Breslau, was observed by his brother, who occupied the same room, to rise in his sleep, wrap himself in a cloak and escape by a window to the roof of a building. He then tore in pieces a magpie's nest, wrapped the young birds in his cloak, returned to his apartment and went to bed. In the morning he mentioned the circumstances as having occurred in a dream and could not be persuaded that there had been anything more than a dream, till he was shown the magpies in his cloak."

A farmer in one of the counties of Massachusetts had employed himself, some weeks in winter, threshing his grain. One night as he was about closing his labors, he ascended a ladder to the top of the great beams in the barn, where the rye which he was threshing was deposited, to ascertain what number of bundles remained unthreshed, which he determined to finish the next day. The ensuing night, about two o'clock, he was heard by one of the family to rise and go out. He repaired to his barn, being sound asleep and unconscious of what he was doing, set open his barn doors, ascended the great beams of the barn, where his rye was deposited, threw down a flooring and commenced threshing it. When he had completed it, he raked off the straw and shoved the rye to one side of the floor and then again ascended the ladder with the straw and deposited it on some rails that lay across the great beams. He then threw down another flooring of rye, which he threshed and finished, as before. Thus he continued his labors, until he had threshed five floorings; and on returning from throwing down the sixth and last, in passing over part of the haymow, he fell off where the hay had been cut down about six feet, on the lower part of it, which awoke him. He at first imagined himself in his neighbor's barn, but after groping about in the dark for a long time, ascertained that he was in his own; and at length found the ladder on which he descended to the floor, closed his barn doors which he found open and returned to his house. On coming to the light, he found himself in such a profuse perspiration that his clothes were literally wet through. The next morning on going to his barn, he found that he had threshed during the night five bushels of rye, had raked the straw off in good order and deposited it on the great beams and carefully shoved the grain to one side of the floor, without the least consciousness of what he was doing, until he fell from the hay." [Elements of Intellectual Philosophy, Upham]
We recollect of reading an account of a clergyman who had been long contemplating
the writing of a sermon upon a certain passage of the Scripture, which required deep
thought. He arose from his sleep during the night and entirely wrote out the whole dis-
course in a most lucid and convincing reasoning and language and returned to rest. On the
following day, he could recollect nothing of the transaction but the different heads of the
subject connected with dreaming. Upon going to his study, he was surprised to find the
whole discourse in writing, neatly executed in his usual form of writing sermons. Another in-
stance came under our own observation, in the western part of Maine, of the gentleman
farmer who, during the month of August, in one of his night walks, arose and taking his
scythe, went into his field and actually mowed down a half acre of his best wheat, returned
the scythe to its usual place and returned to bed. He awoke the next morning and recollect-
ed nothing of the transaction but remarked that he had a singular dream of taking his
scythe and mowing an acre of his wheat, instead of reaping it, as was his usual method. He
was loath to believe what he witnessed with his own eyes - the grain in the swath and that it
had been done by his own hand. It no doubt would have been charged upon some of his
good neighbors, had not some of his own household witnessed the whole transaction.

Philosophers have confessed their inability to explain satisfactorily these strange phe-
nomena; and then, by undertaking to show in what possible manner it might all happen,
mystify what was before mysterious. We do not learn from them how it is possible for one
to see at all under any circumstances, without the bodily organ of sight; and much less
have they proved to us the power of seeing without eyes and in Egyptian darkness. "There
is," says Professor Upham, "a set of nerves which are understood to be particularly connect-
ed with respiration and appear to have nothing to do with sensation and muscular action.
There is another set which one knows to possess a direct and important connection with
sensation and the muscles. These last are separable into distinct filaments, having sepa-
rate functions; some being connected with sensation merely and others with volition and
muscular action. In sensation, the impression made by some external body exists, at first,
in the external part of the organs of sense and is propagated along one class of filaments
to the brain. In volition and voluntary muscular movement, the origin of action, as far as the
body is concerned, seems to be the reverse; commencing in the brain and being propagat-
ed along other and appropriate nervous filaments to the different parts of the system.
Hence it sometimes happens that, in diseases of the nervous system, the power of sensa-
tion is, in a great measure lost, while that of motion fully remains; or on the contrary, the
power of motion is lost, while that of sensation remains. These views help to throw light
upon the subject of somnambulism. Causes, at present unknown to us, may operate
through their appropriate nervous filaments to keep the muscles awake, without disturbing
the repose and inactivity of the senses. A man may be asleep as to all the powers of exter-
nal perception and yet be awake in respect to the capabilities of muscular motion and aid-
ed by the trains of association which make a part of his dreams, may be able to walk about
and to do many things, without the aid of the sight or hearing."

It cannot be possible that the explanation given by the professor was satisfactory to
himself. For it would be one of the greatest experiments of chance ever known or thought
of for a man to rise from his sleep and go to his barn and climb to the great beams, throw
down his bundles of grain, thrash them and rake up the straw etc., etc., and follow up this
course of business without seeing or without the power of sight. But the explanation given
above admits that such transactions might happen without sight or hearing. No one has
ever undertaken to explain them upon the supposition that they do really see and perform
all these muscular actions by the aid of the visual powers of mind.

There is another experiment referred to by the professor as not having been reached by
any of his previous statements and explanations, and he considers that they may form an
exception to the usual appearances in somnambulists, but of a marked and extraordinary character. "There are few cases," he says - the recent instance of Jane Rider in this country is one - "where persons in the condition of somnambulism have not only possessed slight visual power but perceptions of sight increased much above the common degree."

In the extraordinary narrative of Jane Rider, the author informs us that he took two large wads of cotton and placed them directly on the closed eyelids and then bound them on with a black, silk handkerchief. The cotton filled the cavity under the eyebrows and reached down to the middle of the cheek, and various experiments were tried to ascertain whether she could see. In one of them, a watch enclosed in a case was handed to her, and she was requested to tell what o'clock it was by it; upon which, after examining both sides of the watch, she opened the case and then answered the question. She also read, without hesitation, the name of a gentleman written in characters so fine that no one else could distinguish it at the usual distance from the eye. In another paroxysm, the lights were removed from her room and the windows so secured that no object was discernible, and two books were presented to her; when she immediately told the titles of both, though one of them was a book which she had never before seen. In other experiments, while the room was so darkened that it was impossible with the ordinary powers of vision to distinguish the colors of the carpet, her eyes were also bandaged. She pointed out the different colors in the hearth rug, took up and read several cards lying on the table, threaded a needle and performed several other things, which could not have been done without the aid of the vision. Of extraordinary cases of this kind, it would seem that no satisfactory explanation, at least no explanation which is unattended with difficulties, has as yet been given.

This last case, with the remarks, is extracted from Upham's Mental Philosophy, Vol. 1, page 214. He expresses no difficulty in explaining how the farmer of Massachusetts could do his thrashing in the midst of darkness and without the power of sight but is willing to acknowledge his inability to explain the method of seeing, in the case of Jane Rider. To us, it appears that they may both be explained upon the same principle; that they are nearly parallel cases and can be accounted for in no other way than by the principles we have laid down; namely, that in the excited, dreaming or somnambulistic subject, impressions are conveyed to the mind, without the aid of the bodily organs and that the faculties of the mind are acting in direct communication with objects; that the mind sees, hears, tastes, smells and feels, without the eyes, ears, tongue, nose and hands. And that precisely the same impressions may be conveyed to the mind directly, without these organs, as could be with them.

A case of somnambulism is related by Dr. Gillett of Connecticut. The subject was a lady of Wapping, near East Windsor, Conn., who was, while in this state, able to thread her needle, perform her domestic labors, read a book upside down with great fluency, tell the time by a watch held near her head and know what her friends were doing in any part of the room, at any moment, etc., etc. This condition of mind was supposed to result from her weakness and ill health. She was afterwards cured of these spasms by the influence of mesmeric operations. The case of Yarnell, a lad born in Buck's County, Pennsylvania, is a striking instance of somnambulism (or excited state of mind). He could perceive persons and their conduct, however remote, by simply resting his hands upon his knees and his head upon his hands. He was frequently questioned by wives, whose husbands were gone to sea and had been absent a long time, and would give the correct information as to their place and conduct. He would often direct where stolen goods were found and describe the persons who had taken them. Other instances might be named of the same class, proving the most extraordinary power of the mind while in this excited state.

One remark, before we close this part of our subject. The cases of somnambulism which we have referred to are conditions of mind, precisely like those in the mesmeric
state. Every action which transpired in the accounts above may be produced by a subject under the mesmeric influence. This places the question, beyond a doubt, that the different conditions of the mind are all governed by similar laws and explainable upon such principles as we have laid down. We have taken for examples such anecdotes and incidents as are familiar to almost every individual who has paid close attention to the philosophy of the mind, such as are found in various authors who have explained these phenomena, according to their ideas of mind; but we have endeavored to explain them upon other principles. We proceed now to a further illustration of our position upon the theory of mesmerism.

§ viii.
~ Mesmerism ~

Anton Mesmer, a Swiss Physician, about the year 1750, was distinguishing himself by his philosophical writings. From some cause or other, he left his native country and appeared in France in 1778. Soon after his arrival, he introduced the new science of Animal Magnetism, which has since been sometimes called mesmerism, from its supposed discoverer. The phenomena exhibited by Mesmer under the influence of his new science had been familiar, in one form or other, to the inhabitants of the world, so far back as history extends; yet he claimed the honor of discovering its powers and its laws. He introduced the doctrine of the magnetic fluid and was accustomed to magnetize trees, by whose power, in turn, subjects were thrown into the magnetic state, etc. I believe it has generally been conceded, by all who have succeeded him and who have claimed much honor for having advanced the science, that Mesmer first operated with the animal fluid.

In the year of 1784, the subject of Animal Magnetism excited much interest in Paris, and the King was finally induced to direct a committee of the Royal Academy of Medicine of Paris to give the subject a thorough consideration and report their opinion of its merits. The American Philosopher Dr. Franklin was then Ambassador at the Court of France and was appointed a member of this committee. It appears during the progress of their investigations that two principles were to be decided. First, whether the experiments were really performed as they appeared, or were they a species of deception practiced by collusion, contact or by previous practice? Second, whether, if there should be no deception practiced, there is sufficient evidence from the facts developed to establish a theory of Magnetic Fluid, through which all these strange appearances of the mind were exhibited. The committee decided that there was not sufficient evidence exhibited to show that the phenomena called magnetic were caused by the action of a fluid, as had been contended by the disciples of Mesmer. This settled, with them, the second part of their enquiry. The results, however, and the facts witnessed were more difficult to reject. They were thought to be "singular and wonderful" and were finally attributed to the power of the imagination. The mysterious influence of mind over mind was readily conceded; yet they supposed the medium to be, not a magnetic fluid, but imagination. We find no fault with this report, except in the term used as its cause; namely, the imagination, believing that even the facts disclosed before the honorable committee were such as to require another expression. If I imagine a picture or scene, it will not appear real to me. I might create images corresponding to certain names which would be given them, but there would be no belief on my part of the real existence of such created images. The poet may rely upon his powers of imagination and portray in measured verse ideal existences, which please and amuse, but should he portray what he believed to exist, or knows to exist, just as he would describe any fact, no one would contend that the work was a species of imagery but a relation of facts by the author, or at least, what was believed to be true by him. Milton, in Paradise Lost, displayed the highest powers of the imagination, but we do not presume he believed himself relating simple facts which actually transpired according to the description he has given. Yet to some
minds who have read this work of genius and have a belief and a conviction of the reality of his imagery, it is with them a matter of fact.

Imagination can have no permanent effect over the conduct of an individual, because an impression produced upon the mind by an imaginary cause ceases to control him the moment he is conscious of this fact. If I should read an account of some wonderful event in the columns of a newspaper, and I believed it to be a fact, there would be no imagination upon my part, although the whole scene might be the work of the editor's imagination. It would be imagery to him but reality to me. Now the committee did not pretend that collusion or consent of action produced such results as were exhibited before them, but that it was by some unknown mystery; the influence of imagination. It must be admitted, at the present day, that all subjects act from impressions and that they really believe in the reality of the cause of these impressions; else they would not appear so sincere or would not be sincere. If it were the result of the imagination, it would indeed be a species of polite deception, because a subject could not be supposed to act sincerely and know, at the same time, that it proceeded from false causes and that he was deceiving himself. The operator, or rather the controller of the mind of a subject in the mesmeric state, may produce impressions upon the recipient from false causes; yet those causes would be real to his subject and produce the same results, as though every impression were the result of a real cause. A mesmerizer may imagine a book before the subject, and the subject will see and feel it, although no book be in a room; that is, the same impression is made upon his mind by the mind of the operator, as though a book had really been placed before him. The operator thinks (or imagines) the book, but the subject receives a real impression and acts as though the object was before him. I have frequently amused myself with experiments of this nature, fully demonstrating the effect of imagination producing real impressions upon the subject. I have handed Lucius, my subject, a six-inch rule and imagined it to be twelve inches. He would immediately divide the rule into twelve inches by counting. Present him with the rule, and ask him how many inches it contains, and he would answer correctly; unless, by the operation of my mind, I should produce an impression that it contained twelve inches. I have first asked him to tell me how long it was, and he would answer me correctly. I would then ask him to look again, and then I would imagine any length I pleased, and he would answer me according to the impression I produced by my imagination (or thought). So in regard to other impressions which I would cause to be made upon his mind; always producing the same results, as though the real object were presented.

I understand the term "imagination," as employed by the honorable Committee, to refer to the subject and not the operator; that it is a result of the imagination of the subject. Our remarks above, we think, explain precisely how much the imagination has to do with this subject, believing as we do that the mesmerized mind acts from impressions regulated by the same laws as when impressions are made by the communication of the bodily senses. In the experiments we have named, and no doubt it was so before the Committee, whatever imagination has to do with the experiments at all is confined, not to the subject, but to the operator or individual who is in communication with the subject. We believe the Committee had good and conclusive evidence against the theory of a fluid, and we are equally unbelieving in the imagination as being the result of all they witnessed. We are aware that much, very much, appears at first view to be the power of imagination; but a further investigation into the results will prove that, with the mesmeric subject, there is no such power as imagination.

There was an interesting experiment which was performed before the Committee at Paris of this nature. A tree was magnetized, as the operator supposed, and the subject was to be led up to it, and the magnetic fluid would pass into him and throw him into the magnetic state. This was performed several times with perfect accuracy. But the Committee fi-
nally hit upon this method. Instead of taking him to the magnetized tree, he was led up, blindfold, to one not magnetized and quite as mysteriously fell into the mesmeric condition. This proved to the Committee, as it must to everyone, that in fact, one tree possesses the same principle and quantity of magnetism as the other, which the operator had acted upon; or that neither of them was impregnated with magnetism but that some other cause, called by the Committee imagination, produced the mesmeric sleep. Query, was this imagination! The subject in the first instance believed that he was led to the magnetized tree, which was true; and there could not have been imagination about this. In the second instance, he was led to the natural tree, but he believed it to be magnetized, and of course the same impressions and the same results would follow, if you reject the magnetic fluid. Every circumstance, to the subject, would be the same in both experiments; and if like causes produce like effects, it could not be the result of a magnetic influence, because one tree was magnetized and the other was not; and the impressions, being real in both cases, could not have affected the imagination. Imagination supposes something not real. These impressions from which the subject acts are real and not imaginary, to him. If the reply is that imagination produced both results, we answer that every thing which makes an impression upon the mind is, then, the result of the imagination. All the impressions we receive are imagined, and man's whole conduct is nothing but a series and succession of imaginations.

If I direct my subject to do a certain thing at such a time, informing him what that is and the result I wish to produce, and nothing further is said or thought about the direction, until the time arrives; and should the subject, by his own voluntary act, do according to my direction, is it the result of his imagination? If, on the other hand, I desire him to do something at a certain time but do not communicate to him my desire, and he should, without further cause, perform the very act I wished, would it be the power of his imagination? If these are all the result of imagination, then everything which surrounds us exists only in imagery, and the world is ideal. The system of Berkeley, concerning the non-existence of matter and that material existences are but images, etc., might be well adopted; and to carry up the science a little further, Hume, with his creations of images and impressions, would be the pattern philosopher of the images of men! We are rather disposed to confine the use of the word imagination to its proper definition and not to confound it with realities. We must, therefore, reject both the magnetic fluid and the imagination as being the cause of the phenomena called mesmeric. We embrace a doctrine which both the Committee and the followers of Mesmer do not deny; namely, the influence of mind over mind, not through the medium of a fluid or the imagination, but by direct contact with and action upon mind.

We shall now proceed to examine the theory of a fluid and to show what deception those who have adopted and advocated the theory have practiced upon themselves. It has been remarked, and with what truth, our readers will hereafter decide, that Animal Magnetism is a stupendous humbug; that it is a species of polite deception held up to the community as something strange, wonderful and real; a delusion played upon the credulity of honest citizens by artful and designing operators. The facts resulting from experiments in this enlightened age cannot be refuted; but I am aware that the oddity and unreasonable methods of accounting for them, by the writing and lectures of the advocates of a fluid theory, are so inconsistent with many experiments performed by the followers of Mesmer, themselves, that not only the animal fluid but all the strange phenomena of mind arising from the mesmeric state are rejected at once and passed over to the grave of delusion. But the rejection of facts should be more carefully done, than of falsehood. Nor should we give up the whole facts, because the system of explanation is inconsistent and absurd. It is not really the community who are so essentially humbugged, as those who adopt and defend the fluid theory. They are really deceived, supposing they have the agency of a fluid when,
in fact, there is no fluid about the experiments. Their belief, however, enables them to perform their experiments, and they proceed as though they were really doing something by its agency. If they should adopt the theory of solids instead of fluids, it would be quite as reasonable, and they might perform all the experiments which they now perform with the fluid; or reject both, and then all the experiments can be better performed, which could be performed by fluids and solids.

The Rev. Chauncey Hare Townshend A.M., late, of Trinity Hall, Cambridge has published a volume of some four hundred pages entitled, “Dispassionate Inquiry into Mesmerism.” It is, on the whole, a very interesting work and serves rather to amuse than to instruct and direct the enquirer after truth. His experiments were good and expressed in beautiful language and with scientific terms. But the error of all his labor was in the first impression from a false cause. He was a believer in the magnetic fluid and endeavored to bring all the facts he discovered under its agency. Like the religionist who first writes out his creed and then bends every possible principle he can discover in the Bible to support a fabric which he has, himself, designed, he appears to be more intent upon settling the question of a fluid agency and bending all his experiments to support his theory, than to branch out in opposition and undertake to prove the falsity of his position. On page 276, Book fourth, we find the following principle laid down. "First, I affirm that, productive of the effects called mesmeric, there is an action of matter as distinct and specific as that of light, heat, electricity or any other of the imponderable agents, as they are called; that when the mesmerizer influences his patient, he does this by a medium, either known already in other guise or altogether new to our experience.” What proofs, it will be asked, can I bring forward to this assertion? I answer - such proofs as are considered available in all cases where an impalpable, imponderable medium is to be considered; facts, namely, on certain appearances which, bearing a peculiar character, irresistibly suggest a peculiar cause. Let us take only one of these. Standing at some yards distant from a person who is in the mesmeric state, that person being perfectly stationary and with his back to me, I, by a slight motion of my hand (far too slight to be felt by the patient through any disturbance of the air) draw him towards me, as if I actually grasped him. What is the chain of facts which is here presented to me? First, an action of my mind, without which I could not have moved my hand; secondly, my hand’s motion; thirdly, motion produced in a body, altogether external to and distant from myself. But it will at once be perceived that, in the chain of events as thus stated, there is a deficient link. The communication between me and the distant body is not accounted for. How could an act of my mind originate an effect so unusual?

Here then follows the explanation. That which is immaterial cannot, by its very definition, move masses of matter. It is only when mysteriously united to a body that spirit is brought into relationship with place or extension; and under such a condition alone, and only through such a medium, can it propagate motion. Now in some wondrous way, spirit is in us, incorporate. Our bodies are its medium of action. By them, and only by them, as far as our experience reaches, are we enabled to move masses of foreign matter. I may sit and will forever that yonder chair to come to me, but without the direct agency of my body, it must remain where it is. All the willing in the world cannot stir it an inch. I must bring myself into absolute contact with the body which I desire to move. But in the case before us, I will, I extend my hands, I move them hither and thither, and I see the body of another person - a mass of matter, external to myself, yet not in apparent contact with me - moved and swayed by the same action which stirs my own body. Am I thence to conclude that a miracle has been performed; that the laws of nature have been reversed; that I can move foreign matter, without contact or intermediate agency? Or must I not rather be certain that, if I am able to sway a distant body, it is by means of some unseen lever that volition is em-
ploying; something which is equal to a body; something which may be likened to an extend-
ed corporeity, which has become the organ of my will?

§ ix.
~ Conclusive Proof Against the Fluid Theory ~

Here we have the experiment and the explanation. Let us examine the reasoning. First, that which is immaterial cannot, by its very definition, move masses of matter. I must bring myself into absolute contact with the body which I desire to move. The person at a distance is then brought into absolute contact by the agency (or electricity). He "wills, extends his hands and moves them hither and thither," and the patient, at a distance, being in actual contact with him by this electric agency, extends his hands, moves them hither and thither, etc. The body or arm and hand of the patient is moved by the mind of the operator, just as it acts in his body; electricity being the medium of communication, as though the body of the operator, his mind and the body of the patient are one person. Now if electricity or any other fluid can so connect mind and matter, I do not see why we may not connect ourselves with the chair in the supposition above, and mind, with its new organ of contact, will cause the chair to move on the same principle of connection as the body of the patient. Mind, no doubt, has equal power to connect itself with a chair as with any other material body, by the agency of electricity. The body of the patient, without his mind or acting independently of his own will, as it must, if it were moved by the mind of the operator, would be like every other material thing and susceptible of action upon it by another mind to the same degree as the chair; being no more or less. And if he proves to you that the motion of the patient's hands is from the same mind as the motion of the operator's, through the agency of electricity, I will as conclusively prove that, by the same agent, your minds may be in absolute contact with any or all material bodies and that you can as easily move the universe of matter by the mind as the body of one man.

But was not the experiment really performed? We answer, yes - without electricity or any other fluid; not by the mind of the operator acting on the body of the patient but upon his mind. It was mind acting upon mind. The proposition laid down by the Rev. gentleman, i.e. that immateriality cannot move masses of materiality, does not apply to destroy the influence or action of mind, being immaterial, over immaterial mind. We trust we have shown by such experiments as have been introduced into the former part of this work, the great laws by which such facts are produced; that mind in the excited (or mesmeric) state is present with everything; that space, distance and material objects are no impediments to its action; that it is susceptible of impressions from other minds and will act under such impressions as it receives.

Suppose, then, the operator is impressed to extend his hand; that impression is immediately made upon the mind of his patient, and all the organs of his body, being under this control of his mind, act in conformity to the impression. The distance from the patient is no obstacle, because mind, acting directly without the medium of the bodily senses, knows nothing of space and distance. It only requires direction, and it is present with the object. If electricity be the lever by which the operator moved the arm of the patient, as asserted by the Rev. Mr. Townshend, we would ask where the fulcrum rests by which he gets his power. It might be answered that it rests where the fulcrum of the globe's foundation was supposed to - upon the back of an enormous tortoise!

We will say, further, that the experiment above could have been performed without the motion of the hand of the operator; by his willing the patient (or impressing his mind) to extend the hand. So that all that is necessary to be done in such experiments is to give an impression to do an act upon the mind of the subject, and the result immediately follows. "A
friend of mine at Cambridge," says the Rev. Mr. Townshend, "was susceptible of being influenced by myself, but transiently and imperfectly; while on the other hand, he was at once and invariably brought into the mesmeric state by being subjected to the action of a young fellow student, who (as to the rest) used no art in his manipulations and merely imitated rudely my proceedings and gestures." Also the following is extracted from his work on mesmerism. "E. A., whom I could mesmerize in a few seconds, was operated upon for an hour by another person, who in other cases had displayed immense mesmeric power, without experiencing any effect whatever." Here are two cases directly opposite in their character. The first could only be partially operated upon by an experienced and powerful magnetizer, but a fellow student could throw him into the mesmeric sleep, without exercising the least effort to pass the fluid. If it had been a fluid, he who knew best how to direct it, of course, would magnetize better than one who neither knew how nor used effort but only imitated the actions of a mesmerizer. The second case proves conclusively that the fluid by which Mr. Townshend and the powerful magnetizer operated upon their subjects - and of course it must be the same - did not produce a result when under the control of one, which it did under that of the other, upon the same subject. If it was a fluid, why did not the same results follow from the same causes? Both were powerful magnetizers and of course knew how to use and direct the fluid. From facts like these, Mr. Townshend concludes that it is not the power of the magnetizer but the "proportions between the respective strengths of mesmerizer and patient which insures success and that the less or more on either side would differently prevent a perfect result." So that he has ventured to predict that, in the progress of this science, a "neurometer or instrument to ascertain the nervous power of a person might give to mesmerism that precision which science requires." We fear, however, that he advanced beyond what we shall ever realize from the fluid theory; that his mind had probably been exhilarated by a surcharge of electricity, which enabled him to predict an event which, if it ever transpires, we think must be very far distant in the future.

We have endeavored in every portion of our work to keep distinctly in view the theory of mind acting upon mind; not through a medium, because we see no necessity of an agent different from itself, but by direct action. To those who are partial to a theory of fluid and are sincere and, as they say, conscious of the fact, we will remark that, on the whole, we differ but little from them, save in the fluid. They are obliged to admit that it is often all mind acting upon mind, yet all the followers of Mesmer must complicate this operation by intermixing it with some imponderable agent; as though immateriality cannot act upon immateriality, without the agency of matter. If mind acts upon mind at all - and we contend it does - without the agency of the bodily senses, we see no reason why it may not act directly, carrying the influence home to the very soul of the subject, as well as to wield the lever of a fluid to make an impression or to mount its thoughts astride of a streak of electricity, to be conveyed to the mind of the subject. It is a little surprising to us, however, that some of the doctors of mesmerism have not put their theory to the test; not by always supposing that a fluid is necessary but by experimenting without the fluid, in such cases as could not have been possible for any fluid to pass. Had this been the case, the theory of a fluid would have been abandoned long ago, for it would have been ascertained that all the fluid which really exists is in the mind of the operator, being like Berkeley's composition of matter; made up of ideas, impressions, etc.

Mesmerism was introduced into the United States by M. Charles Poyen, a French gentleman who did not appear to be highly blessed with the powers of magnetizing to the satisfaction of his audience in his public lectures. I had the pleasure of listening to one of his lectures and pronounced it a humbug, as a matter of course and that his remarkable experiments, which were related, were in my belief, equally true with witchcraft. I had never been a convert to witchcraft nor had ever had any personal interviews with ghosts or hobgoblins.
and therefore, considered all stories bordering on the marvelous as delusive. Next came Dr. Collyer, who perhaps did more to excite a spirit of enquiry throughout the community than any who have succeeded him. But the community were still incredulous, and the general eccentricity of his character, no doubt, contributed much to prejudice the minds of his audience against his science. He, however, like all those who had preceded him on both sides of the water, must have a long handle to his science; namely, a subtle fluid of the nature of electricity. So contrary to all experience did all the facts elicited from his experiments appear, in connection with the laws which govern electricity, that almost every man of science would reject both theory and facts, without a moment's consideration. However, the perseverance of the Dr. overcame, in part, some of the prejudices, and he at last drew out of a committee in the city of Boston an acknowledgment of the facts; although they refrained from any expression of their opinion as to their occasion. Collyer was, like all others, satisfied as to the fluid, and nothing could be accomplished, without producing a current upon the subject or surcharging him with a quantity of the electric fluid. In a work published by him in 1842, although he is still the advocate of the fluid, yet he rejects the doctrines of Phreno-Magnetism, Neurology, etc., as introduced and defended by Dr. Buchanan and La Roy Sunderland. The same course which enabled him to detect the fallacy of their theories would have led him, upon pursuing the subject a little further, to have rejected entirely his whole theory of a fluid. He would have looked to another cause of all this phenomenon.

From testimony now before the community, there is no doubt that Collyer performed the first phreno-magnetic experiments in this country and that the honor, if there be any, of the discovery should be yielded to him. It is a matter of little consequence to the community who shall wear the wreath of honor, but we prefer to see the peacock dressed in his own plumage and not bear the shame of a naked plucking by his neighboring fowl. Dr. Buchanan and the Rev. La Roy Sunderland have claimed the distinguished honor of discovering the sciences of Nervaurics and Phreno-Magnetism. These two sciences (so called), although claimed as distinct, are really regulated by the same laws; not the laws of a nervous fluid or of electricity but by the same great laws as govern all minds in the excited or mesmeric state - mind acting upon mind. It is the direct influence of the operator upon the subject which produces such results. The exciting of particular organs in the brain by the nervous fluid or by electricity is the principle of these sciences. That is, Dr. Buchanan actually fills up these different organs of the brain, or such of them as he chooses, which produces an over action of these organs. This is done by contact of the fingers upon these bumps of the head. Dr. Collyer has given a few examples. The following experiments were given before the citizens of Canandaigua, New York.

ON JOHN PARSHALL
Touching organ of: Caution "Feels like fighting"
"  "  "  Firmness "Firm as a rock"
"  "  "  Acquisitiveness "Smiles and laughs"
"  "  "  Combativeness "Great fear"
"  "  "  Philoprogenitiveness "Like fighting"
"  "  "  Mirthfulness "Like singing"
"  "  "  Destructiveness "Feels well; is kindly disposed"

ON OSCAR NILES
Touching organ of: Caution "Desires to laugh"
"  "  "  Benevolence "Desires to fight"
"  "  "  Mirthfulness "Desires to sing"
"  "  "  Veneration "Desires to walk"
"  "  "  Self-esteem "As big as anyone"
The examples above show conclusively that there is no truth in the theory. There is no correspondence between the organs touched and the effects, except in a few instances. This would always be the case, unless something actually occurred beside the passage of the fluid into the organ to be excited. I have personally tried hundreds of experiments, all going to prove not only that there is no such thing as exciting different locations of the head, but that there is no fluid at all. I can perform, and have done so repeatedly, the same experiments as have been done by Dr. Buchanan or La Roy Sunderland, without being near my subject or by contact with any other part of the body than the head. The fingers or toes of any subject are quite as susceptible of excitement from the fluid and of producing all the remarkable phenomena and passions of the mind, as the head. Phrenologists have laid down only thirty-four different organs; but in the rapid march of the science under the excitement of the nervous fluid or electricity, the number of organs has suddenly increased to upwards of two hundred. What a rapid stride in the progression of the science of Phrenology! And among these new organs are Felony, Drunkenness, Idiocy, Insanity, etc., etc. What dogies must have been such philosophers as Gall and Spurzheim who, after devoting their whole lives in careful observation, could discover only thirty-four organs in the brain, when these lights of modern genius came puffing by on their fluid cover, upsetting everything which lay before them and only stopping to gather a new recruit of electricity, after having passed over two hundred newly discovered organs in the space of six months. The science of Neurology, as defended by Dr. Buchanan in a course of lectures delivered in the city of New York about two years since, has been most admirably criticized by a correspondent of the "Magnet," a work edited by La Roy Sunderland, who was the great champion of Phrenomagnetism. We take pleasure in giving the whole communication, showing, as we think, some of the absurdities there advanced.

(From the Magnet, No. 8., January 1841. Copy the correspondence, signed C.)

The excitability of the human brain by nervauric influence will soon be, if it is not already, an exploded idea. There cannot be anything in it. Not that I suppose the experiments which Dr. Buchanan professed to perform were not performed. But on the contrary, I have performed the same class of experiments and am constantly repeating them upon different individuals with whom I meet daily. Nor do I intend to charge any deception upon Dr. Buchanan designedly practiced upon the community. It is a matter of belief, no doubt, with him; and so believing, he could not perform his experiments without attributing them to the very cause he has selected. But if he should believe it sympathy alone, he might behold the same results on abandoning all fluids; he could operate so as to produce the same phenomena by the direct influence of his mind upon the mind of his patient. They are a class of mesmeric results performed without a fluid; nervauric, muscular, magnetic, galvanic or electric. It was the impression which his mind made on the mind of his patient. In order to make an impression, it will be necessary for anyone to have full confidence in the means he uses, or no impression will follow.

Phreno-Magnetism is the same thing, in principle, as neurology; and the remarks we have made upon Nervaurics are quite applicable to Phreno-Magnetism. There is no question but certain feelings and conditions of mind corresponding to Benevolence, Neuration, Self-Esteem, Combativeness, etc., may be excited in the mind; but that these organs, as laid down by phrenologists, are magnetized, electrified, galvanised or nervaurised is idle to the wind. Experiments will always fail, if the operator does not understand the location of these organs; which is conclusive proof against the theory of a fluid and the exciting of particular organs. The subject too, might also, were he acquainted with Phrenology, do much to answer the particular touches of the operator upon different parts of the head; but when the operator and the subject are both unskilled in the science, the experiment will always
correspond with the condition of the mind of the operator. Another fact which I have observed among different operators is that no two locate these organs corresponding to what they wish to show, in the same place. Some locate the organ of Ejection near Caution; others, near Benevolence and others, in different places; all going to show that "there is nothing in a location." We venture the assertion that, whatever action is produced upon the brain at all during this excited state, results rather from the mind of the subject, whose impressions are received from the mind of the operator.

The Rev. Mr. Dods of Boston, Mass., we believe, deals more extensively in the magnetic fluid than any other magnetizer. We have examined his work upon the subject of mesmerism and can but smile at proofs so conclusively drawn in support of his theory. A careful reading of the whole work is a comfortable lecturing into a talkative sleep, ending in ethereal and sublime explanations above the capacity of ordinary men. We were somewhat at a loss to determine whether the Rev. gentleman was most profuse in his language or his fluid! We do not doubt his sincerity in support of his fluid but must wonder at his credulity. It is a strong proof of the wanderings of an excited mind, connected with a strong belief, of the means by which wonderful results are produced. If we were to take up all the points in his theory and discuss them, we fear our pages would be too voluminous for ordinary purposes and that few would be inclined to pursue the investigation. Dods, like all others who believe in the fluid theory, supposed that something must be the medium of communication between mind and mind and between mind and matter, separate from the bodily senses; and he has at once brought in the aid of a subtle fluid, which pervades all nature. To introduce the whole theory as it is contended for by most of those who have gone before me, I make the following extract from a pamphlet published in the city of Boston, A.D. 1843, entitled "The History and Philosophy of Animal Magnetism" and dedicated by the author to Robert H. Collyer, M.C., etc. (Copy chap. Fourth)

[copy missing]

And who, after such an array of distinguished names, would differ from their established theory! All these men were powerful magnetizers and many of them of the first order of talent; but we fear a little inclined to speculate upon a theory, rather than to elicit facts aside from theory. We are satisfied that they all believed in the fluid, but what its character is remains to be settled among them, as it seems no two agree to allow it the same name or character. If this "elastic, invisible ether, pervading all nature" causes all these phenomena, it is a God-like power, second only to its author; that it should operate so mysteriously - sometimes magnetizing individuals by contact and at others, passes through the space of one hundred miles and surcharges the patient and induces the mesmeric state; now made to reside in a letter and again concealing itself in a tumbler of water; passing to the trunk of a tree and from all these, passing out upon a particular individual and inducing the magnetic sleep. If I could possibly believe in the fluid theory, it would be far more marvelous and astonishing to trace out such laws as must govern this "invisible ether" than the experiments which follow. Or perhaps it may be a principle, without the pale of the law, governing itself under the direction of the operator; in part, at some times and at others, entirely at its own control.

Some of the theories of the old philosophers who wrote upon the subject of the soul appear to us rather speculative. Fire and other imponderable agents, so-called, were made, not the connecting link of soul and body but the soul, itself. Tracing the analogy of their ideas down to those of the fluid system, we cannot see why this fluid might not be the soul, itself. It is the means, we are taught, through which the mind acts; and we are to suppose, of course, that it cannot act at all, except through the fluid, when the bodily senses are
closed. It may then be either the soul, itself, or a necessary appendage; without which, although the soul might exist, it could not act or give any evidence of its existence.

The same author from whom we have quoted the fluid theory makes the following remarks, in defense of his theory against the powers of imagination. "We disapprove this charge at once," (that it is all the work of imagination) "by the fact that a person who has been magnetized several times can be thrown into the magnetic sleep by the magnetizer, when he is at a distance of half a mile and at a moment when the person to be acted upon shall not even suspect it. This has been done successfully by a person who did not even know where the subject of his operations was at the time he made the attempt." Now upon the principle of a fluid to be "directed upon the brain of the subject," how is it possible that direction can be given, when the operator is ignorant of the location of his subject; and how is it possible that this fluid can be made to pass through so great a distance? If the experiment above alluded to has been performed, could it have been done by the fluid? If by a fluid, how could the operator so direct it as to strike upon the brain of the subject, when he was ignorant of his situation? How could he give effectual direction, without knowing where to direct! And then the fluid is to pass through the space of half a mile, before it can act upon the subject.

If such an experiment as the above can be performed (and we know personally it can) with the fluid and not without it, we certainly must assign the power of intelligence to the fluid; and it, being commanded by the mind of the operator to go in search of his subject and induce sleep, etc., obeys its master. Such experiments as the above prove one of two things; namely, either that there is no fluid by which a communication is effected between mesmerizer and mesmerized or that this fluid is an intelligent being, capable of thought itself. We contend that there is no fluid in the case. If others believe there is and that it is capable of receiving intelligence and obeying commands, we are not accountable for such belief; but we leave the community, who read and think, the sole of judging which theory - fluid or no fluid, appears the most consistent. I have performed a similar experiment upon my subject Lucius, at a distance, sometimes knowing where he was and sometimes, not knowing. Yet I did not use any fluid, to my knowledge. We have, in another part of this work, alluded to the experiment of the magnetized trees, the experiments before the Committee at Paris, France, in proof that no fluid was in the tree and communicated to the subject. I will again repeat the experiment in substance. The subject was blindfold and led up to a magnetized tree and immediately fell into the magnetic sleep. Being again blindfold was, without his knowledge, led up to a tree not magnetized and also fell into the magnetic sleep; proving conclusively that there was the same virtue in the magnetized and the natural tree.

There is another class of subjects introduced by magnetizers in proof of a magnetic fluid. Some are in the habit of giving their subjects a magnet by which they are thrown into the magnetic sleep. This experiment is explained by attributing the power to the magnet of communicating the fluid to the subject, etc. I have repeatedly magnetized subjects by any little metallic article, presenting it to them after having imbued it with the fluid. I have also performed the same experiment by passing to them a similar article, not imbued with my fluid, and it produced the same results. I took two combs belonging to two ladies present and magnetized one of them, (that is, went through all the ceremony of magnetizing it), and the other, I only took and passed back to the lady, without any operation upon it, and both ladies were thrown into the magnetic sleep by these combs. The lady who received the comb not magnetized was ignorant of that fact and on the contrary, believed it magnetized. Perkin's metallic points are celebrated among mesmerizers and were considered sacred proofs of the fluid theory. Yet after they had their run, some cunning wag introduced wooden points, so neatly counterfeiting the metallic in their appearance that they would effect the same results upon a patient as the genuine points.
I recollect a young man who, in company with Dr. Cutter, the famed lecturer in this part of Maine, visited this place; and being an easy subject to mesmerize, as a matter of defense against the influence of powerful magnetizers, carried with him a magnet, believing it to be a safe preventive against all magnetic power. When armed with his magnet, no one could magnetize him; but without it, almost anyone could induce sleep. If by some artful management, we could have induced him to believe his magnet absent, although it might have been concealed about him, we venture to say that he would have been quite as easily operated upon, as if his magnet had really been absent. The truth is that it was a matter of belief with the subject, and he governed himself, accordingly. If I could induce him to believe that magnetism or the magnet had nothing to do with mesmerism or the excited state of mind called mesmeric, then the charm of the magnet would be broken.

The Rev. Mr. Dods has become so confident of a fluid medium of mind and its similarity to electricity, that he has found it convenient, and perhaps companionable, to carry about with him, when upon his tours of lecturing, an Electric Machine; and I believe he makes it an associate or assistant in throwing subjects into the magnetic state. If this fluid be electricity, we do not see why Mr. Dods could not, with his machine, surcharge a whole audience with a few turns of the handle, by placing them in contact with its power. We have witnessed the experiments of persons standing upon a glass stool and receiving a surcharge of electricity, so that sparks might be seen to emit from various parts of their body; yet we saw no signs of magnetic sleep. Now if this fluid be electricity, it does appear to me that the Electric Machine would be the very first power by which subjects could be magnetized.

While in the city of Boston about one year since, I met with a friend who began to question me as to the tricks I am playing in magnetism, and as we continued our conversation some time, he suddenly turned his head, and after a few moments pause, charged me with an attempt to magnetize him! I did not let him know, but it was so. In truth, however, I did not think of it, until after he named it. I state this experiment to show that I did not designedly use any fluid; indeed, could not have given direction to any, but the result upon my friend was just the same, no doubt, as though I had really sat down with the intention of performing an operation. This was the belief which he exercised in his mind; that I was trying my powers upon him, and he became excited and partially yielded. I do not think I exerted any power to control him, yet he felt a power which he believed proceeded from me, and it began to induce the mesmeric state into which he was passing.

A friend of mine, a powerful magnetizer who called on me not long since, operated upon a young lady in my family and threw her into the mesmeric sleep. He was a firm believer in the magnetic fluid, and everything was done according to the law supposed to govern it. I began to exercise the power of my mind over the subject, and she would readily obey me. Desiring her to come to me, she immediately turned her head and was about to rise, when her operator, observing the movement, began to cut off the fluid with his hand, so as to shut out the power I was gaining over her. I ceased trying to impress her mind with the desire of coming to me, and she turned back. During the same sleep, I exercised a control over her, which was observed by the operator, and when he discovered it, awoke her, saying it was very dangerous mixing up the fluids of different magnetizers upon the subject, at the same time. I could not induce him to go on with his experiments and was obliged to do what I could to show that there was no danger from mixing up fluids, etc., or that all the danger arising in the case would be from the fear and belief of the mesmerizer. I then performed a few experiments and requested him to exercise all his fluid power to counteract them. I am unable to say whether the fear of disturbing the fluid did not prevent him from making an effort, for all my experiments succeeded.

Steel and various kinds of metal are supposed to have powerful influence over subjects in the mesmeric sleep. Experiments have been introduced to prove the supposition. Some
operators cannot exercise their magnetic powers, if they have about them steel or silver. This is also a matter of belief. If an operator believes he cannot make an impression upon his subject while this or that metallic substance is about him, then as a matter of course, he will not; but remove what he thinks is the difficulty, and then mind acts in full faith and produces a full and decided expression. I recollect that when I first began to magnetize, I had all this horrid fear about the influence of metal, steel, silver, etc., upon the subjects; and being a full believer then in the fluid theory, supposed some strange connection in all metallic substances with the magnetized subjects. Having on a certain occasion put my subject into sleep, after surcharging him with the fluid, a young lady present held her scissors pointing directly towards the head of the subject. Upon my first observing it, I was excited, fearing some bad result. The impression was conveyed to the mind of the subject, and all the consequences I feared would result, followed. This to my mind, at that time, was conclusive proof of the power of certain metallic substances, highly magnetic, upon a subject.

I have had very many excellent experiments in Phreno-Magnetism, exciting the organs by pointing a steel rod pointed at one end to the supposed location, believing the fluid passed out of myself through this rod into the organ. When I held the sharp point of the rod towards the organ, the subject would immediately arouse and answer to the direction; but if I held the blunt end, it would not affect him. This, to me, as I was trying my experiments to prove whether there was any fluid or not, was strong testimony in favor of the fluid system. I had supposed there must be some agent to bring out such results and immediately embraced the theory adopted by most magnetizers, for want of something better. Having adopted, as a matter of belief, an agent by which I could bring about this excited state of mind, I had assigned it certain laws, such as I knew to govern electricity. I had all the faith to produce a result, when I directed the pointed end to the organ I wished to excite; but when I reversed the point and presented the blunt end, I did not suppose for an instant that the excitement would follow. So the results corresponded with my own feelings.

I have witnessed the same experiments performed by other magnetizers, and they always advance such facts as I have named as conclusive proofs of a fluid theory. Since I have abandoned the fluid theory, I find no difficulty in using either end of the steel rod, or use no rod at all; and placing myself at a respectable distance from the subject, can produce the same results as I did when the steel rod and fluid theory were the only means of my operation. When in the city of Boston with my subject, one of the most powerful magnetizers put my subject into the magnetic sleep and proceeded with his experiments in phreno-magnetics to convince me that the organs were excited by a fluid. He remained in contact with the subject and directed his fluid with the points of his fingers. I was sitting in the room at some distance from the scene of operation and exerted myself to counteract the impression given by the operator. The operator's experiments all failed, although he was in contact with the subject, and as he supposed, was filling up his head with the electric or magnetic fluid. I also entertained the same idea with other magnetizers about the condition of the atmosphere as being favorable or unfavorable to successful experiments. I could always, under this belief, succeed better in fine, clear weather. Indeed, my experiments seldom succeeded in a dull and cloudy atmosphere. I had been giving some very interesting experiments during one evening and did not know but the atmosphere was clear and bright, as when I entered the hall. At the close of the experiments, I was astonished to learn that, for the last two hours, during the time of my best experiments, the atmosphere had been cloudy and that rain had been falling. This circumstance was one of the first which led to the rejection of the fluid theory.

I believed in the power to mesmerize a tumbler of water which, upon being drunk, would throw the patient into the magnetic sleep, and have often amused my audience by
this simple experiment. I supposed I did imbue the water with some new virtue, and this
was also the belief of the subject, and the results followed, as I had anticipated. The experi-
ment of the silk handkerchief has been one I have performed repeatedly. I would magne-
tize the handkerchief and pass it to the subject, and it would induce the mesmeric sleep. I
was so confident in the fluid theory and that silk would affect its operation that on one oc-
casion, when I had put my subject to sleep, and a lady was sitting nearby dressed in silk, his
hands and feet were extended towards her dress. These simple facts all went to confirm
me in the belief of the fluid theory. Yet I have been compelled to reject them all; and I find
there is no difficulty in producing the same results with a tumbler of clear water, as when I
have surcharged it with magnetic fluid or with a silk handkerchief in its natural state, as
when magnetized. And I can, with all safety, allow ladies to sit near my subject in silk ap-
parel, without any fear of distracting his slumber. I have magnetized a cedar twig and given
it to my subject, and he would immediately pass into the magnetic state. I have also given
him other articles and told him I had magnetized them, although I had not; yet he would
pass into sleep, as before.

We might multiply simple cases of this class to a very great number, but all of them
would terminate as those I have mentioned. I have performed them with the fluid and have
done the same, without it. It has sometimes been supposed that subjects are not suscepti-
ble of influence from the operator, only in the sleeping state. This is not so. Dr. Buchanan,
although a devoted advocate of the fluid, has given many experiments in proof of a control-
ling power, which the operator may have over the subject. It is, with me, my daily practice
to perform most of my experiments when the subject could not know, in his waking mo-
ments, my wishes; while to all appearance, he is not influenced by anyone. I have frequent-
ly extended my power to impress upon the mind of some person in my presence a wish to
do something, keeping distinctly in my mind what I would have him do. And the subject
would soon do the very act which I had wished to bring about. I have frequently operated
upon a subject in his waking state, producing certain feelings in him, corresponding to my
own; have relieved pain in hundreds of instances to the benefit and happiness of persons
under my influence; have relieved headache and pain in any part of the body.

Apolonius of Tyana, Emanuel Swedenborg, Mahomet and others had the power of in-
ducing this state of the mind upon themselves. This is a further and conclusive proof
against a fluid theory.

(As I was writing a few sentences above, an individual called on me and stated that his
foot was very painful to him, and if I could ease the pain and adding that he did not believe
I could; that he would not deny the fact and should be a believer in mesmerism. I operated
upon his foot and relieved the pain. He acknowledged the fact and said, he would be a
little more serious.)

§ x.

~ About the Imagination ~

Another individual present, who began to ridicule the fact and made some strong re-
marks against any power I might exercise over him, desired me to make a simple experi-
ment upon his foot and leg. I immediately wrote upon a piece of paper, not letting anyone
know the writing, and laid it down upon the table and told him I had written upon that pa-
per what kind of a sensation I would produce upon his foot and leg. I commenced the oper-
anation, and in about two minutes, he said his foot and leg began to prickle and felt as though
it was going to sleep. I handed him the paper, and he read just what he had felt.

Some have replied to similar experiments above that they were the results of imagina-
tion. We reply that the subject did not know what kind of a sensation we should produce
and therefore, could not imagine in the case. To him it was a reality, because he felt the
prickling sensation and did not imagine that I was going to produce it. I have frequently taken persons and endeavored to produce a warm or cold sensation upon their limbs, without their knowledge and have succeeded in bringing about my wishes. A certain physician, who was a complete skeptic, and perhaps more in a jocose manner than otherwise, invited me to visit one of his patients. I complied, and after looking at the patient and fixing her attention upon me, took the physician outside and told him what sort of a sensation I would produce upon her. We returned to her, and I commenced impressing her mind with the same feeling I had named to the physician. She immediately complained of being cold and trembling, which was the very feeling I had been trying to produce. The physician, I presume, will recollect the circumstance and vouch for the fact.

We might fill up our pages with hundreds of experiments, similar to those we have given and all performed in the same manner. Perhaps my readers may, at this point, enquire in what manner all these simple experiments are performed. It is simply this. I first get the attention of my subject, endeavoring to exclude all other external influences and drawing their mind to myself. I then work up the sensation I wish to produce upon my subject in my own mind, and it is immediately communicated to that of the subject, and a correspondent feeling will be the result. It is the simple process of mind acting upon mind. It is necessary to draw the attention of the subject to myself, in order to receive the impression, because no one could receive impressions from external objects, unless he should give his attention to them. The public speaker makes it the first object to gain the attention of his audience and then proceeds to reason out the whole subject; and they are also prepared to go on with the speaker and receiving corresponding emotions with him. So in mesmerizing, some powerful impression must be produced to draw the attention of the subject and exclude other external influences, and then the mind is prepared for further action.

All these simple experiments can be more easily performed if the subject is told what result you desire to effect; yet they can be performed, and I have repeatedly given them, without any knowledge of my desire having been communicated to the subject. In the town of Skowhegan, on the banks of the Kennebec, I met with a young man, deaf and dumb, but was a very sensitive subject and easily operated upon in his waking moments. I requested him to sit down and place his hand upon the table, and count by raising his hand up and down. I then asked someone to direct me to stop him, when he had made a certain number of counts; naming to me the number. When he had made the particular counts, I willed him to stop, and he did so. I then impressed his mind with the desire to walk back and forth upon the floor, and he arose and commenced walking. A gentleman asked me to stop him when he arrived at a certain point, and I exercised my power upon his mind, and he stopped instantly at the very point. I then desired him to speak to me, and he made a noise. I made a stronger impression upon his mind to speak louder, and he made a stronger effort to talk; graduating his effort and raising his voice (or noise), with my thoughts impressing him to speak louder or softer. Someone then asked him in writing if he heard me speak, and he answered that his "mind heard." And so it is. The mind hears, sees, feels and causes every action of the body. And impressions are conveyed directly upon the mind, when the attention is given to the operator in such a manner as to shut out all other influences. And to produce these impressions and sensations when the mind of the subject is thus prepared, the operator must produce, in himself, the same sensation which he would communicate to the subject.

The experiments last mentioned upon the deaf and dumb young man were performed without the subject knowing, by any of his outward senses, what I could design. I was behind the subject and out of his sight during the most part of the experiments. I took every precaution in this case, as I have done repeatedly, to place the experiments upon such a basis that no one could attribute them to the imagination. A young lady, who was passing
some time at my house during the past season, was sitting in the keeping room, and I was in one of my chambers with my little daughter. I requested my daughter to go down into the keeping room, and tell the young lady I wished her to give her attention to me for a few minutes; that I wished to perform some experiments upon her. I also requested my daughter to remain with her, and see what they were. I then commenced the operation of my mind, to paralyze one of her limbs. In a few minutes, her foot moved out and became entirely paralyzed. I then willed her to rise and walk, and she immediately obeyed, saying to my daughter, "Your father desires me to walk, and it is impossible for me to resist." I willed her to come to the chamber door; that I had something to say to her. She then asked my daughter if her father did not speak. Upon her replying that he did not, she said, "He did and wishes to tell me something." She came to my door and asked me if I did not speak to her. I replied that I did - in my mind, but not with my voice. She could not believe that she did not hear my voice. These experiments were done in the evening, and my wife being absent, I told her that I should will her to ask my wife a question when she returned, but would not tell her what it should be. Wishing to see how far I could carry out this principle of operating upon her mind directly, I willed her to ask my wife if she had turned the cat outdoors. In two hours from that time, my wife came in, and as she came upstairs, she enquired if she had turned the cat outdoors.

Such experiments as I have named above, and others of the same character, I have performed upon subjects in their waking state. I find, however, but few persons who are very susceptible of such impressions; yet I have given them before so many persons that they, by those who witnessed them, cannot be disputed. During my public exhibitions, I have practiced my subject, after the evening's exhibition is nearly closed, in similar experiments. I have left him and passed into another room and requested someone to tell me which of his arms to paralyze. Having directed me, he would return to my subject and request him to give his attention to me; that I was about to perform an experiment upon one of his limbs, arms or legs, not allowing him to know which. Soon the arm which I was requested to affect would become paralyzed. Such experiments I have given to the public on many occasions.

It is more difficult to influence the mind in the waking state than when mesmerized. Yet these experiments were done when he was awake.

My reader may enquire whether such experiments are not all the influence of the imagination. We reply that they are not imaginary, but real. The impressions received by the subject are real and not imaginary, and the results are also real and not imaginary. The arm or foot does become paralyzed, and there is no imagination about it. If it were the result of an excited imagination, the sequences could not be real. In the case of my subject, how could he know which arm I intended to operate upon? If he imagined, he could not produce the paralysis; and therefore, no one can attribute it to imagination. We have given our views more at length upon what we consider the power of imagination in another part of this work and shall not now go into a discussion of the subject so particularly. The distinction, however, is very clear between real and imaginary experiments or states of mind. If I act from an impression upon my mind, which I believe to be true, there is no imagination about the transaction. If I create an impression in my own mind, which I know to be from a false cause, or if I receive an impression and know it to be the result of my imagination, it could not further affect me.

Suppose I imagined that my arm was paralyzed. Would that state of the mind bring about the real condition, which I imagined? And if to me who imagined it, it should appear real, which circumstance would only be after the continuance of the imagination, would this imaginary condition of mind appear real to an individual who might be standing by? If it were the result of my imagination, it would not appear real to a disinterested bystander. And if it should appear and really be paralyzed, and hundreds of individuals should witness
the fact, I presume that these individuals would not be willing to ascribe it to the powers of imagination. Indeed, a man might imagine a thousand things, none of which would turn out to be true, because there is no truth in imagination. Men often act from false causes; not, however, false in appearance to them. The impressions they receive, of course, are real; and we cannot ascribe results from such real impressions as flowing from an excited imagination. These experiments then, are real; flowing from real impressions which are produced by causes which appear real, and are so, to the subject; although the operator may have produced the cause without a real existent object. It is then imaginary to the operator, but reality to the subject.

§ xi.

~ About Clairvoyance ~

Clairvoyance is also an excited state of the mind, which enables the subject to see objects with an independent power of sight, without the use of the bodily eyes. It also implies the capacity to see every object to which the mind's attention is called, whether present or distant. We have alluded to this state or capacity of mind in many of our experiments, but have not spoken of this power disconnected with other experiments. We recur to the subject again, to assert our belief in such a power, founded on facts which have come under our own observation and which we have been enabled to give to the public.

Thought-reading, itself, is more astounding, perhaps, than seeing independent of the organ of sight. Yet in the present state of the world, men who have witnessed these phenomena all agree that subjects in the mesmeric state will read the thoughts of those who are in communication with them. And by some it is asserted that this is all which constitutes clairvoyance. We however, rely upon facts, which have not been controverted and cannot be explained on other principles than that the mind does possess the independent power of sight. We shall give a few examples illustrating this part of our subject and then proceed to show why so much reliance cannot be placed in the subject as is desirable, while exercising this faculty.

On a certain occasion, I took my subject to Brunswick, entered the college grounds, passed into the Anatomical Cabinet, and requested him to pass 'round the room and describe to me everything he saw, which arrested his attention. He commenced on the left, as you pass into the room, and described many things which I knew to be there. But there was one curiosity which he named with the rest, of which I had no recollection, and I was quite confident he had made a mistake. I had occasion to visit Brunswick in a few days, and to satisfy my curiosity, called at the Anatomical Cabinet and found everything in precisely the same order as he had described them. The curiosity, of which I knew nothing, was there; and he must have actually seen it, or he could not have described it. It was not embraced in my thoughts, and the subject was perfectly ignorant of the existence of an Anatomical Cabinet connected with Bowdoin College, and had never been within thirty miles of the town.

On another occasion a friend of mine was in communication with a subject who had been excited (or mesmerized) and directed him to go to such a house, being occupied by a friend of his, and describe to him every particular about its external appearance. He did so, and in this minute description, was particular to speak of a peculiarity about that portion which was not in view of the street. After the experiment was over, my friend stated that he had given a correct description of the house, except the peculiarity of which we have spoken, and remarked that he was mistaken in that. About a month after this, I met this same friend, and he related to me that my subject was correct in his description of the house; even to the peculiarity. He had visited the house, and upon examination, everything was found to agree with the minute description given by my subject.
During the winter of 1843, I visited Wiscasset with my subject and lectured before an audience and gave experiments illustrating my theory of mesmerism. After putting my subject into the clairvoyant state, a gentleman by the name of Clark was placed in communication with him. Mr. Clark directed him to find the barque, on board of which was his son. He immediately saw the barque, described the vessel minutely, gave a general description of the Captain and Mate; and his son asked the Captain what time he would arrive in New York and received the answer, which he communicated to Mr. Clark in the presence of the whole audience. I left Wiscasset on the following day and visited Bath. In a few days, I returned to Wiscasset and gave further experiments. Mr. Clark was again placed in communication with him and directed him to find the same vessel. He did so, and said she was hauling in to the wharf on dock in New York City at that moment, and that she arrived on such a day. Upon making a calculation about the arrival of the mail, it was found that the news of her arrival would reach Wiscasset on the following day. When the mail came, many persons who had witnessed the experiment were at the post office, anxiously waiting the news and to test the truth of clairvoyance. The news was received of the barque's arrival, corresponding with the information communicated on the evening before, by my subject. This circumstance was related in the newspaper printed at Wiscasset at the time.

On another occasion, I placed my subject in communication with a gentleman who was an entire stranger to me, and he took him to a certain bridge. My subject saw the bridge and described it very particularly. The gentleman gave up the subject and declared to the audience that the description was incorrect, and he could not do anything with my subject at clairvoyance. On the following day, I met the same gentleman, and he assured me that my subject was correct, according to what he had learned since last evening; that the bridge had been rebuilt since he had seen it and many material alterations made, such as my subject described.

We would remark here that many experiments of a similar character have been set down at the time as a partial failure, but that it was ascertained afterwards that the communicants were in the error and that the subject was correct. My subject was placed in communication with a lady who directed him to her father's house, which he described with particularity, even noticing the closets and doors and often giving a description of each member of the family, said there was an old lady sitting in the corner with a pair of spectacles over her eyes and that she was knitting. The lady immediately wrote home and ascertained that, at the time named by my subject, there was such an individual present in the room, answering to the description of my subject, and that she was also knitting.

While in Bangor, a lady was put in communication with my subject and requested him to go with her. He complied and described a certain house and the flower-garden about it; even the shape of the flower beds. While he was going on with the description, he exclaimed at the top of his lungs, "Get out, get out!" She enquired what he saw, and he replied that there was a great dog digging up one of the beds and destroying the flowers. He also asked the lady if she did not see him; that he should think she might, as the dog had made so large a hole! This house and garden was situated in Gardiner. The lady immediately wrote home and ascertained that, at the time named by my subject, there was such an individual present in the room, answering to the description of my subject, and that she was also knitting.

During a session of the District Court in this village in 1842, some curiosity was exhibited among many distinguished gentlemen present to witness some of my experiments. I called on Judge Allen and found Gov. Anderson, Judge Briggles, the Rev. Mr. Hodgsdon and others present. Several experiments were performed. The Rev. Mr. Hodgsdon, being placed in communication with my subject, took him to Dexter where his family were then residing. He described the house and family and said there was a small child sick, lying in the cradle;
that Mrs. Hodgsdon said the child was getting better, etc. Mr. Hodgsdon corrected Lucius, and told him that he was mistaken about the cradle; that there was no cradle in the house. Lucius replied that there was and that the child was lying in it; and he would not yield to Mr. Hodgsdon's correction. The following day, he returned to his family and found that Lucius was correct; that a cradle had been borrowed of one of his neighbors and that the child was lying in it, was getting better, etc., just as had been related by my subject.

While in the city of Boston, Dr. W________ performed an experiment with my subject; took him to his father's house, and he described many things and said they were roasting beef in the kitchen. This was in the evening and seemed rather singular that beef-roasting should be going on at that time. The Dr. visited his father's the following day, being Thanksgiving, and learned that what my subject had said was true. A gentleman in this village, who was given a little to skepticism towards clairvoyance, although he was confident of the power of thought-reading, requested me to call at his office with my subject at such an hour. In the meantime, he had been to his house and requested his wife to arrange something in a certain room, different from what it was then, and not let him know what the change was to be. The gentleman returned to his office, and the room was put in order. My subject was taken to the room and described all the particulars, which the gentleman found to be correct upon his return. I took him to the room, myself, and he asked me if I heard what the lady said. I enquired what it was, and he replied, "She says, 'I wish he would come, if he is coming. I wonder if he is here now.'" This was found to be the conversation of the lady while in the room at the time my subject was there, directed to her mother, who was also present. A lady who had been frequently thrown into the mesmeric state by me, desired to be directed to Boston and ascertain when her son, who was residing there, would be home. I mesmerized her and directed her to Boston. She visited her son and asked him when he would be in Belfast. He answered her on such a day, which proved to be correct. I also, on another occasion, took her to Boston to see her son. She said he had left in the schooner, Comet. I then directed her to find the Comet. She did and said it was just at that time coming out of a certain harbor, giving the name; and that she would arrive in Belfast on such a night, and that he would be home on the following morning, after her arrival. He came, according to her prediction.

These experiments are introduced to prove true clairvoyance; that the subject does actually see objects which do not exist in the mind of the operator and of which the operator could have no knowledge; that there is something in all these facts seen independent of any other power than independent sight. Every experiment develops something which is found to be true and cannot be explained upon the principle of thought-reading. We say, then, that the mind is capable of such excitement, or of attaining to a state in which it may see without bodily eyes; and also be present with all things at the same instant. In other words, to the mind, independent of the body, there is no such impediment as time, space, distance and materiality; but that it only requires direction, and all its inherent faculties are in operation, giving its attention to the object to which it has been directed.

The eye, ear, nose, sense of touch or the tongue is nothing, except as they convey, in our natural state, certain sensations to the mind, from which a peculiar state of emotions arise. The faculty of sight, hearing, taste, smell and touch exists in the mind, independent of the organs by which objects are communicated to these faculties. And cut off these organs or appendages, and then mind acts directly, or receives its impressions directly, from external and internal objects. If then, you institute a peculiar state of the mind called mesmeric, and close up the bodily eyes, the faculty of the mind does not cease to act. It is rather, in part, freeing the soul from its narrow confinement in the sphere of acquiring knowledge through the limited means of the eye, and giving it a range of sight, limited only by the laws of mind, and not the laws of matter. It returns more like itself, when it shall have been en-
tirely divested of man's materiality and left free, not to roam throughout the ranges of thought, but to be existent, with all its original faculties in full display; with all the creations of the Great First Cause.

We have given experiments to show the position we have taken; experiments which we challenge the world to gainsay and which we cannot explain by any other principles than these we have laid down as governing the mind at all times, under similar circumstances. We say conclusive proofs are given in these facts of the mind's capacity to see through all space, or to be present with all things in the universe and behold them, independent of the bodily eye and independent of the knowledge of the operator. The question then arises, “Will the subject, at all times, act and see independent of the operator and state the true condition of the object to which their attention is called?” I answer, “They will not,” and that experiments of this character often fail. But this does not arise from the inability of the subject to see and relate the facts; but from the controlling influence of the operator over the mind of the subject, which induces the subject to describe the thoughts and ideas of the individual in communication with him, rather than to look to the object or scene, itself, and describe from actual view. It appears to be an easier task for a subject under the control of an individual to read the thoughts of his controller about certain things, than to describe such things from actual sight.

I will relate an experiment here which I tried when I first began to magnetize. I had been out during the evening, giving some private experiments, and on returning home, lost my pocket handkerchief. I heard nothing from it for more than a week. I then magnetized my subject and requested him to find it. He told me where I could find it; described the individual who picked it up in the street, and told where it was found. The next morning, I saw an individual answering to the description and enquired of him if he had found a handkerchief, and he replied that he had and told me when and where; which was precisely as my subject had told me. Flushed with my success in this experiment, I adopted the rule that my subject would, under all circumstances in the mesmeric state, find anything which might be lost. My faith was unbounded with my new discovery, and I began to dream of hidden treasures and mountain views and diamonds in the desert, when lo! - the very next experiment I made was a total failure! This drove me back again into the real world, and I was obliged to feel along slowly and cautiously to discover the cause of my disaster. It was in part owing to the influence I exercised over my subject; compelling him to read my thoughts, rather than to give me the real state of things, and partly from the condition of the subject, not having passed into the high clairvoyant state.

We will give a few experiments in thought-reading and show when we are sometimes deceived in our experiments. I mesmerized my subject in private and resolved to try experiments in thought-reading and satisfy myself as to the power of a subject to describe the thoughts of another. I commenced by bringing before my mind a house, which he immediately saw and described, according to my thought. I then would imagine a cat and a dog, and my subject would answer instantly, as the image was formed in my mind. I then brought before me a whole caravan of animals of various classes and sizes, commencing with a platoon of elephants, then lions, tigers, rhinocerous, camels, monkeys, baboons, etc. My subject would, without hesitation, describe them as they arose in thought in my mind. I would think of an army of officers and soldiers passing in review, and he would relate all my thoughts. I would imagine a person coming, who was well-known to my subject, and he would call him by name. And a host of such experiments were performed, which would fill a volume; all going to show with what accuracy and rapidity he would read my thoughts.

In my public exhibitions, I have given experiments of the same character. On one occasion, a lady requested me to place her in communication with my subject. I gave her a seat on the stage and requested my subject to go to Michigan, where the lady said her husband
was, and find the lady's husband. He did so, and gave a very minute description of the gentleman; stated how long he had been there, named his occupation and that he had written a letter to his wife, and told the contents of the letter. This was done in the presence of a large audience; many of whom were acquainted with the facts and did testify to the truth of his disclosure. The lady, I will state, did not speak while my subject was going on with his description, and she and her husband were entire strangers to me and my subject.

During a session of the Supreme Court in Belfast, Judge Tenney presiding, there was some little excitement upon the subject of mesmerism. Judge Tenney was anxious to witness a few experiments. I called at his room one evening, and I placed my subject, after I had mesmerized him, under his control. The Judge wrote on a piece of paper, folded it up, and held it in his hand. He then requested my subject to go with him to a certain house and asked him whom he saw. He exclaimed it was a little deformed man and described him, giving his height and appearance. The Judge then handed me the paper, and upon it was written that he had a brother who was deformed, etc., giving a description very similar to that of my subject. R. B. Allyn, Esq., of this village, was desirous of satisfying himself as to my subject's power of thought-reading. He named the experiment he was going to try to no one, but carefully wrote a description of a large house he was going to imagine and filed the description in his drawer, not allowing anyone to know its contents. He described a sign over the door with the word "abandoned" written upon it. He also located the house on his own premises below the village, upon which there is no building. After I had placed him in communication with my subject, he put this question to him. "Will you go with me?" - not stating where.

He answered, "Yes."
"Now Lucius, can you tell me what I am looking at?"
He replied, "A large house."
"Be particular, and describe the house and the grounds around it." Lucius immediately proceeded to give a description of the house, observed the sign over the door, and read off the word "abandoned," and described its location and the appearance of the lands about it. Mr. Allyn then took from his drawer the paper containing the description of the house, corresponding precisely with that given by Lucius; and even to the word "abandoned" written upon the sign.

While in the city of Boston, some young gentlemen of my acquaintance called on me and desired to see some private experiments. I complied and placed my subject, after mesmerizing him, in communication with several of them. One of them, however, did not succeed well in what he designed to bring before my subject. Indeed, a total failure attended every effort he made in this experiment. I took the young gentleman to one side and requested him to relate to me what experiment he wished Lucius to perform. He complied and said he was trying to bring a gentleman by the name of Lowel, of Ellsworth, before his mind; that Lucius might describe him. It so happened that I was acquainted with Lowel, and my subject had also seen him. I returned to my subject and imagined the gentleman coming towards me in his peculiar manner of walking. Lucius soon described him and said it was Esq. Lowel, of Ellsworth. This was true thought-reading; only describing my own ideas.

Individuals have presented a box containing various articles and requested my subject to describe them. This he would do with accuracy, either from reading the thoughts of those who presented it, they knowing what it contained; or from actually seeing the articles themselves, by an independent power of sight. So in almost all the experiments we have related in thought-reading, the subject may be said to either describe the thoughts of those around him or to actually see and describe the persons and objects, themselves. Where an explanation may be given in thought-reading or clairvoyance, it is difficult and perhaps impossible to tell from which the subject acts. And perhaps he may be governed in part by one
power and in part, by the other. We think this fact will explain much of the difficulty which attends experiments in true clairvoyance.

Another cause of failure and which is in close connection with this part of our subject is that a subject will often be influenced in his description and conduct by an association of ideas, which leads him astray, and to talk often upon some subject entirely foreign to that which was first presented. I will give one example illustrating my ideas upon this subject, and it will correspond precisely with what I have before remarked in this work, when speaking upon the principles of association. Two individuals come into my room and see a large book upon my table. Both observe it and thoughts arise; or impressions are received, which give rise to trains of thought. But each has his peculiar train, different from the other, although the same book gave rise to each train. One will be reminded of a similar book, which he saw in a certain place at such a time, and what transpired in connection with it. The other would, perhaps, be reminded of something very unlike the book itself; perhaps a person, a country, a city, an army or almost any idea of thought different from the other. So that if you enquire of each about what train of thought arose upon seeing the book, they would name something entirely different.

The application of this principle to mesmerized subjects is this. Subjects sometimes are in such a condition that, upon receiving a first impression, their mind is immediately led off upon such objects or transactions as are associated with this first impression; and if you request them to describe the object which caused this first impression, the rapidity of thought is such that they would be quite as likely to describe some portion of the train of thought which follows, as the object itself. On this principle, a subject might not describe either the object itself, nor read the thoughts of those around him, but describe minutely an idea of their own creation or association, which follows in the train of thought first set in motion by the object to which one had called the attention of the subject. As though I beheld a book, and a train of thought commences which leads me to think of some friend, almost at the same instant which I beheld the book. Someone who had called my attention to the book would ask me to describe it, and if I should then proceed to describe my friend about whom I was thinking, by the time the question should be put, instead of the book - this would be a parallel case to a mesmerized mind governed by the same principle. We have heard of men; indeed, witnessed ourselves the act, who in their natural state, reply to questions without giving the correct answer, but speak of something brought to the mind by the question; although one observing could not discover any relation between the answer given and the question put.

On a certain occasion I magnetized my subject and directed him to go to such a well and measure accurately the depth of the water. He did so, and told to one-fourth of an inch the depth of the water. This was independent sight, because I did not know anything in relation to the well. Now if I had known how deep the water was and thought it, and the subject had described my thoughts and given the true depth - this would be thought-reading. If, however, I had taken him to the well and he, upon seeing the water or upon being reminded of it, should associate with it the depth of another well he had actually measured in his waking state, and instead of giving the true depth, given that of the well he measured before he was mesmerized - this would be an answer on the principle of association. This is another action of the mind, under different circumstances.

We have, therefore, given examples, proving to a demonstration that there are such states of mind as clairvoyant, thought-reading, and that arising from association. The mind sometimes acts in one of these capacities and sometimes in another, and is also governed at other times by the principle of association. Now the difficulty in a clairvoyant subject is this. The mesmerized mind is liable to be under the partial control of all these conditions at the same time, and would describe an object; partly from actual independent sight, partly
from thought reading, and partly from association - and the result, always, is a total failure in all. We are not able, in this early stage of our science, to give definite rules by which we can tell how far the subject may be led astray from independent sight by these two other principles. Indeed we have no barometer by which to ascertain how much weight our own thoughts or the associations of the subject, may have over the mesmerized mind. In the progress of future advancement, this mystery may be solved; and subjects, under proper regulations, may discover to the operator the true action of his mind; whether it be seeing, thought-reading or association. When mesmerism has attained this height in the march of its discoveries, a new and brighter era in the history of the world will have dawned upon humanity; the ignorance of the past will be entombed in the light of the future; and truth, disrobed of superstition, will govern paramount the universe of immortal thought.

Our remarks have thus far been confined to what we are pleased to call the "development of the metaphysical mysteries" of our subject; mesmerism. We have sought to select that system which appears to be most consistent with the facts we have offered; that system only by which we can explain satisfactorily the wonderful phenomena of mind. We have thought our course, thus far, justifiable upon the ground that a complete knowledge of the development of mesmerism is necessary to a good understanding of the practical part of our science. We protest against a mere knowledge of results, without cause. We should know rather the cause, and we may then produce or prevent results. Our course has been to introduce such explanation as appears consistent with all the experiments given; and as far as we had the power, to enlighten the understanding, rather than to mystify what has already been too mysterious. How far we have succeeded, an intelligent community will act as our tribunal, and we shall rest satisfied with their candid decision.

§xii.

~ Mind Acting Upon Mind ~

We now come to the useful and practical part of our subject. It is to this part of our work we would solicit the attention of our reader. The study of the philosophy of science is entertaining and instructive, but the utility of science is, after all, the great point to be attained in its advances. We shall proceed to show what connection mesmerism, as we understand it, has with the relief of suffering humanity; and consequently, its necessary connection with medical science. The world is full of theories and humbugs. No two men can agree precisely in any science about which there is much controversy as to the laws by which it is made up. The difficulties arising in medical science are from the uncertainties of its practice. It is not like many of the physical sciences, about which there may be uniform and constant results. Even in this enlightened age, there seem to be no settled rules of practice. Every physician, of course, defines his own position; or rather works out the position of his brother, and then declares his system entirely opposite. The whole practice of the schools and the faculty seems to have been a continual introduction of theories contradicting each other; each order as they rise and fall, opposing all others.

While diseases are the same now as in the days of Hippocrates and Galen, the remedies have been as numerous as sands upon the sea shore. Every physician has his own remedy for the old diseases. So far back as history runs, we trace the rise, progress and fall of theory after theory. The course of progress is often in this manner. Upon the introduction of a new theory and its full adoption into practice, all preceding theories retire to the shades for a season; the novelty soon ceases to astonish; and then all sects of physicians are equally successful in some cases.

Soon another star appears
and dazzles with his awful splendor
Thus it has been from the days of Esculapius to Harrison and Thompson, and perhaps I should not slight Graham and Alcott who, I must say, give a very economical system of medical practice, which would not be very likely to induce the gout or dyspepsia. The different theories of practice, however, no doubt grew out of the uncertainty of medicine. And the uncertainty of medicine was the necessary result of a want of a knowledge of those laws by which the animal economy of man is sustained. It all proceeds from the mistaken notion that medicine operates upon the organs which constitute the body, without any reference to the impressions which it conveys to the mind. Medicine, upon the organs of the body, if it were to act upon them alone, would always produce the same results upon the same organizations. It would be a matter of certainty with the physician that if Lobelia or Ipecac be taken into the stomach in measured quantities, proportionate effects will follow. And so of all medicines. If, on a certain occasion, under certain symptoms, a certain medicine restored health - why will it not do so in all cases, when the symptoms and disease are the same?

We have selected from Dr. Abercrombie such remarks as convey our ideas upon the uncertainty of medicine as practiced by physicians. [Quote from Dr. Abercrombie, Part IV, page 293 (copy the whole chapter).]

[copy missing]

We have in this quotation the whole truth, so far as the uncertainty of medicines is concerned. But even Dr. Abercrombie, we think, has not touched the real cause of all this uncertainty, except where he partly attributes it to the "mental emotions." We hazard the assertion that all these difficulties arise from mental emotions; that whatever results follow the application of medicine are produced by the impressions which the taking and action of this medicine has upon the organs of the body. And the same medicines do not affect different individuals in the same manner, because they, upon being taken, convey to these minds different impressions; and the mind exercises a control over the body and answers to the impressions by a result upon the functions of the body - either good or bad. Every intelligent physician with whom I have conversed has always acknowledged that mind has much to do with the taking of medicine, if good results follow; that no physician could probably do his patient much good, unless he should possess the confidence of such patient. Intelligent physicians, although they have full faith in medical remedies and believe that these, with the mental emotions of the patient, are the only restoratives of health, yet do not, after all, consider that remedies possess such astonishing powers as is supposed by the quacks. I believe that there is a virtue in medicine which, when taken by the patient, conveys impressions to the mind; and that these impressions often result in the entire restoration of health. The mind of man is generally taken up with surrounding objects and seldom is attracted to contemplate the body to which it is attached. If however, by any attraction, it should be turned upon the body, a war seems to arise between the body and mind, and the mind appears to be unwilling to abide its confinement. Disease then begins to prey upon the body and continues to increase, until the soul departs and leaves matter to return to its original dust.
We think we have abundant proof of the power of the mind to control the health of the body. Patients are advised to travel in pleasant countries and visit watering places; to bathe in sea water and mineral water; to spend the cold seasons in milder climates; engage more in pleasant societies - or even do anything by which the mind may be led off from its old habits of warring with the body. But why should we even enumerate particular methods of restoring the health of a patient, without a dose of medicine? All these methods are medicines for the mind; they leave lasting impressions, and they restore the health. So is every remedy taken into the stomach or externally applied to the body, a medicine for the mind. And it is only so far effectual to the end designed as it impresses the mind. We do not then, discard the use of medicines, but rather recommend them. But we protest against such use, unless he who prescribes knows the laws by which his remedy is governed. The true design of all medicine is to lead the mind to certain results, and then it - the mind - will restore the body. No matter what this medicine is, if it accomplishes all the physician designs, it will effect a cure - if it produces a healthy state of mind. Thus it is that very small doses, under the direction of the homeopathic practice, effect such astonishing cures. Thus it is that so many drops of pure water, taken under the direction of a skilful physician, will restore health. Thus it is that a change of scenery gives new and pleasant impressions to the mind of a patient and results in a perfect restoration of the bodily health.

We must here indulge in a pleasant anecdote related to me by a friend of mine; the truth of which I would not dare question. He was in bad health of being troubled with the "cramp in his stomach," and the remedy was always one or two of Brandwith's pills. On one occasion he was taken very suddenly, and after taking the pills as usual, served up in a tumbler of cold water he drank - and the next morning found himself restored to perfect health, as usual in former attacks. He accidentally looked into his tumbler and saw both of the pills, which he had supposed were drunk, in the bottom of his tumbler. He found it must have been the cold water that cured him. He was, however, so much pleased with the idea of his cure that the cramp never returned. A young physician of my acquaintance, who was rising rapidly in his profession, was called to attend a patient who had been for a long time under the care of an old practitioner, but was fast failing. The old physician had given up all hopes of his patient's recovery and finally told him he could do him no good. At this unfavorable moment, my young friend was called. He examined the patient, ascertained what remedies had been administered, etc., and found that they were just such as he should apply in such a case. Somewhat puzzled for a moment what to order, he became very grave and thoughtful. He found that the mind of the patient was such as to reject the medicine, and he determined to try the venture of a new medicine. He then returned to his office, filled an ounce vial of good pure water and again visited the patient, ordered ten drops to be administered at a time and repeated once in two hours. This was effectual, and the patient was soon restored. Another physician, who is highly distinguished in his profession, related the following story. Being called to visit a patient that had been under the care of several physicians but was continually growing worse, he ascertained that they had been treating the patient in just such a manner as he should have done under the same circumstances. The patient, however, had no confidence in their treatment, and as a matter of course, continued to grow worse. He examined the patient, and finally placing his hand upon his side, remarked that if he could produce a warm sensation there in five minutes, he could cure him. A warm sensation was felt by the patient, and the physician pronounced his case not dangerous; remarking that he had medicines which would certainly cure him. He then turned 'round and poured out the same kind of medicine as had been given to the patient by the other physicians, and it was taken in full confidence of a restoration to health. The result was that the patient immediately recovered.
We might mention a hundred such instances and then call our own experience to confirm the truth of them. But we have given these, proving that it is really the mind upon which an impression is to be made, and that after all, the medicine has nothing to do in the matter, only so far as it induces a state of feeling antecedent to a restoration. While the physicians have always admitted that the mind of the patient has much to do in the operation of medicine and the restoration of health, yet nothing is ever mentioned of the fact that "mind acts upon mind" - that the mind of the physician has something to do in bringing about such results as restore health. Here then, we trace a great portion of the difficulty in the uncertainty of medicine. The physician has not been aware of this fact, and therefore proceeds upon wrong principles in administering his medicine. In this respect, the quack may effect more than the intelligent physician, because he has more confidence in the remedies he applies. He, however, believes the great remedy is really in the medicine and has full confidence in administering it to the patient and impresses his mind with the restorative powers of his balsam. Perhaps the quack might not understand the composition of his medicine, yet he knows the results and is so firm in his belief that he would almost bring about the result if the medicine had by mistake been omitted. The intelligent physician, knowing the properties of his medicine and having seen much practice, does not attribute an almighty charm to his antidote and, therefore, manifests less confidence in his skill. His mind influences directly that of his patient, and he, too, will place but little confidence in the medicine. The result is that the patient becomes worse. Now had the physician understood - or rather had he brought into his practice the great law that mind acts upon mind - he might have remedied the whole evil. He would then have commanded all the influence which his powerful mind could exert over the mind of his patient, and thus with the powerful or gentle action of the medicine, directed a healthful result. In some instances, a powerful medicine taken under the impression of a good influence may do much and indeed, in some instances, entirely restore the patient. But it acts far more healthfully upon the patient when the mind is rightly directed.

This principle of making deep impressions upon patients by a medicinal or other process seems to have been well understood by Hippocrates, the great father of cures. When the plague broke out at Athens during the second year of the Peloponnesian war, it ravaged the whole army and bid defiance to the remedies of the most skillful physicians in that ancient city. At this critical period, the great Hippocrates entered the city and applied his remedies, which soon began to check its ravages. His name only could save his countrymen. He caused fires to be lighted up in the streets and lanes of Athens to purify and clarify the atmosphere; introduced the warm bath to expel the infection by the surface of the skin; and to support their weakness, caused them to drink the rich wines of Naxos - thus employing external agents to impress deeply the mind with the idea of an effectual remedy.

We might enumerate other instances where the great cause of success in a particular treatment of disease was similar in principle to the above; but history is full of such examples, and the daily observation of every student of human nature confirms its records. Every action which results to the benefit or injury of the patient is directed upon the mind, which immediately answers the impression upon the disease of the body. Matter, in itself, is capable of no action, except by chemical process, unless connected with a mind (or spirituality). The health and vigor of the body depends solely upon the condition and action of the mind, because the immaterial part of man governs the material. Matter (or body) connected with mind is under the immediate control of this spirituality. If then, the mind, by external or internal influences, has received impressions to destroy the health and vigor of the body, and those impressions cannot be removed, then the body follows that state of mind and readily submits. If the mind of a patient does not feel some confidence in the restorative powers of a medicine taken, there is a probable chance that it will do the patient no good. His mind
counteracts the impression usually conveyed to the minds of most patients by a strong im-
pression that it could do no good.

There are other reasons why medicines prove so uncertain in the practice of physicians. And perhaps the greatest evil of all we could enumerate is the course which each physician
has, in his own judgment, selected to pursue towards his brother competitors. It is a fact
worth mentioning to those who have not witnessed it that no two physicians, who reside in
our towns and villages where a direct competition is kept up, can agree to the same treat-
ment of the same disease. If one is successful in his treatment, the other would not adopt
the same course but must have his peculiar method and denounce the other. It is this con-
stant warring with each other, this constant opposition, this unhallowed wish to rise on the
ruins of a brother, this ambitious longing to put down every man of the same profession
and assume the confidence, the practice and the distinguished honor which a suffering
community can bestow. I protest against this vile slander of your neighbor's medicine (or
practice), not so much for the folly exhibited in the individual physician, as the enormous
evil entailed upon the suffering community. While physicians labor to destroy what confi-
dence the community have been disposed to place in them, how can they individually ex-
pect to reap the advantage of a position which they have been constantly laboring to de-
stroy? It is an old saying that "two gamesters can never agree," but we find this principle
carried out to the very letter in medical practice. The success of my neighbor is not to be en-
dured, while I do not receive the direct emolument. “Let the world perish if I, alone, can't
save it,” is the common expression of every physician. I do not intend to embrace the whole
class, without some reserve. There are some honorable exceptions, men in medical science
whose position is above the filth and slime of enmity; it is the proud position of a great
mind desirous of progress, availing himself with all the assistance which may flow from the
smaller sources that surround him. It is a remark in sacred history that the foolish things of
this world sometimes confound the wise, and the great mind is ever watchful of the fulfill-
enment of this declaration. It embraces whatever is useful and true and rejects whatever is in-
jurious and false.

We are of the opinion that this entire want of confidence in each other and the
medicines administered manifest among common physicians goes far to counteract what
practical service any remedy may usually, under a proper condition of things, effect. It must
be true that physicians are not aware of the influence which mind exerts upon mind and
the results upon the body, or they would desist from such violence. We return to an expres-
sion we have before uttered - that we have full confidence in the power of certain medicines
to produce healthful results; but further assert that the mind of the patient or physician
may so control this power as to produce disastrous results. We protest against this pretend-
ed ignorance of the physician upon the causes of the uncertainty of medicine. He should, or
ought to know what they result from or the great governing principle by which a failure fol-
 lows. We exclaim against the daring and lawless courage of a physician who marches up
blindfold to the battleground of disease, struggling with nature and often failing in his ef-
forts to effect a reconciliation; raises a war club and strikes at random. If he luckily hits dis-
ease, the patient is restored; and if not, the patient dies.

Our remarks thus far go to show that the mind has much to do with the practice of
medicine and that results are from impressions conveyed to it by some process. We now
proceed to illustrate by experiments what mesmerism has to do with diseases; and shall at
the same time show the influence of mind acting upon mind. By the action of my mind
upon my patient in his waking state, I can produce the same results which flow from the
taking of medicine. I can produce an emetic or cathartic; a dizziness or pain in the head; re-
lieve pain in any part of the system; and restore patients by acting directly upon their
minds. If we succeed in giving such experiments and confirm the above declaration, will
anyone doubt the fact that it is the mind which is operated upon and conveys the result to
the body? We will not argue this point further, but proceed to give some further remarks
and the experiments.

We lay it down as a principle that all medical remedies affect the body, only through the
mind. The truth of this principle is tested in an experiment which I had upon a lady of intelli-
gence, who was placed under my care. Her health was generally bad and caused a depres-
sion of spirits. I could magnetize her easily, but preferred to perform my experiments in her
waking moments. If she complained of pain in the head, I could relieve it. If her feet and
hands were cold, I could induce a warm sensation. If her head became hot and feverish, I
could induce a cool state and drive off the fever. Indeed, almost any state I desired to pro-
duce, corresponding with the effect of medicine taken into the stomach, would follow. This
is not a solitary case. I might enumerate hundreds of experiments, equally wonderful and
interesting, all tending directly to show that mind governs the body, and to affect the body,
it must be done through the mind.

An individual, who was an entire stranger to me, called and said he was not a believer
in mesmerism but would become so, if I could relieve the pain under which he was then
suffering, from a contusion of the foot. I requested him to sit down, and I would try; that I
would first induce a strange feeling upon his foot, and he might tell me the sensation which
would follow. In about five minutes he remarked that he felt a prickling sensation, as
though his "foot was going to sleep." This was what I designed to do. I then proceeded to re-
lieve the pain, and he described a cool sensation at first, which was soon followed by entire
relief. He acknowledged the result and remarked, "Humbug or no humbug - the pain is
gone."

While I was traveling with my subject in 1843, a gentleman who had long been troubled
with lameness proceeding from rheumatic influence, hobbled upstairs and entered my
room. He requested me to operate upon him and do him all the good I could. I made some
enquiries into his case and proceeded to relieve the pain and restore him to health. In less
than one hour, he was enabled to walk with greater ease (his own declaration) than for the
preceding two years. He left me in good spirits, and the following morning rode to a neigh-
boring town and unfortunately, upset his sleigh. All the violence of the old rheumatic com-
plaint returned. Two days after, I heard of his misfortune and called on him. His physician
was present and writing a prescription for medicines. I enquired of the doctor after his pa-
tient, who gave me no favorable account. I directed him to apply his mesmeric power and
relieve the pain, without prescription. He smiled and said he had made the attempt; could
throw him into a sleeping state, but could not relieve the pain. He gave me permission to
try my power. I sat down by him and soon relieved the pain, and before we left, he was en-
abled to walk about the room. The physician tore up his prescription and remarked that he
saw no occasion for his services, and we both left in company.

A friend of mine took me to see an Irish gentleman, who was in the last stages of con-
sumption. Upon entering his house, we could distinctly hear him breathe. My friend intro-
duced me and related the occasion of our call. The man, with much difficulty, replied that
nothing could help him, etc. I commenced acting upon his mind. In a short time, the difficul-
ty of breathing was removed, and the man, raising himself up in bed, exclaimed to my
friend, "Why, sir, what does this mean? My, sir - I feel... I feel very much relieved!" After
spending an hour with him, we left. I called again the next morning and found him up and
dressed and doing well. I left town that day and have not since heard of him. Dr. H. took me
to see one of his patients who was very low in the last stages of consumption. We found her
very weak and oppressed with a difficulty of breathing. I commenced operating upon her
and removed the difficulty of breathing and induced a strong and healthful feeling. We left
her very comfortable, and she declared she was much better. Whether she recovered from
her illness, I have not heard. Another patient in the last stages of consumption, who was en-
tirely given over by all the physicians, sent for me a few days since. I soon relieved much of
his pain, enabled him to swallow with less difficulty and entirely threw off his fever, which
had returned regularly every day previous for some time. He appears now much better than
when I first saw him. But it is too much to suppose that he can be restored from his very de-
bilitated state to health.

I will now introduce another class of experiments. A gentleman residing out of town was
seized with an affection of the head, producing severe pain. This continued for the space of
two or three months but increasing in severity, until he entirely lost the power of seeing and
was blind. He sent for me to visit him. I did so and found him in the state I have described,
suffering intensely from the pain in his head and not able to see any object around him. I
commenced exercising my powers to throw him into the mesmeric state and was soon suc-
cessful. I then relieved the pain of his head and proceeded to enable him to see objects
around him. I placed my fingers in front of his eyes, and he soon remarked that he saw
them and felt an influence proceeding from them, which was cooling. I was trying to 'allay
the fever in that portion of the brain connected with his eyes, which was probably the influ-
ence he felt. He could tell when I was near to him or at a distance. I then roused him from
his sleeping condition and commenced operating upon his eyes to induce the power of
sight. He described the sensations produced like "flakes of clouds passing before his eyes,"
being sometimes so dark that he could distinguish no light and then followed with light. I
continued my operations, until he was enabled to see an object I held up before him, de-
scribed what it was and read the figures which were printed upon it. His health was so far
gone that it would have been almost a miracle to have restored him. I left him, however, in
this condition and soon after heard of his death.

A young man came to me not long since who was very pale and emaciated and asked if
I could help him. He was much troubled to breathe and felt a bad pain in his side. I com-
menced experimenting upon him in his waking state, and in a few moments relieved his
difficulty of breathing and took away the pain in his side. He is now an active and healthy
young man, enabled to attend to his business. I called on a young man residing upon the
Kennebec, whom I found in this condition. He had not spoken or even whispered or walked
for the previous eight or nine months and could not get about, only as he managed himself
along in his chair. I commenced operating upon him in his waking state, and in the course
of one-half hour, I requested him to answer me. He immediately answered me and easily
talked. I then enabled him to walk across the floor, and his neighbors came in, and he was
able to converse with them and to walk while in their presence. I left him in this condition
and called the following day. He was walking his room, and when I spoke to him, he an-
swered me by a nod of his head. I told him I did not understand him. He then answered me
readily and was able to talk very well. This was the condition in which I left him and have no
doubt but that he would have fully recovered, had not other counteracting influences been
brought to act upon him. These influences were produced upon him by his ignorant physi-
cian; who was probably feeling that some glory might be detracted from his great profes-
Sional distinction if the patient, who had been so long under his immediate and mighty cu-
ratives, should recover by so simple a process, which his dull genius had not discovered.
Soon after I left, I was informed that this benevolent gentleman was so kind as to inform
him that I was an impostor and had only been playing upon his imagination; that he would,
in a few days, be worse, etc. Thus by every act of which this little man was capable of exer-
cising, he produced an opposite impression upon his mind; destroying all the good I had ac-
complished. So much for the kindness, benevolence and philanthropy - or if you please, the
ignorance and bigotry of his physician. We have found but few such in the world, and we de-
sire, so far as our friends and ourselves are concerned, that they may be less frequent than
angel's visits. Had he possessed the common feelings of humanity, even though he could not at that time place much confidence in so simple an operation of a stranger - yet for his friend's sake, would it not have been the part of wisdom to have suspended the counteracting influences and rather assisted the mind of his patient and friend to overcome the difficulty? We leave the matter to the patient and his neighbors to say how much benefit such a physician is to mankind.

I was not long since called upon to visit an old lady who was afflicted with the acute rheumatism, sometimes called...
I was lecturing in town and was sent for to visit her. I complied and commenced operating upon her in her waking state. In less than one-half hour, she rose from her chair and walked across the room and out of her keeping room into the other, astonishing all who beheld her. She continued to walk and grow better and has now nearly recovered. This walking could not have arisen from any excitement under which she labored at the time, because she continued to get better, and her ankle and foot are nearly, or quite, well. Is the recovery of the lady imaginary? If you think it unreal, we will give another!

It is this. A good old farmer residing in town, who took a trip to one of the islands in our bay, was severely bitten by a dog through the wrist. His hand and arm began to perish and had already become much smaller than the other. When I saw him, which was about three months after his misfortune, a sore on the back of his hand had broken out several times, or at stated intervals. I found him in a lawyer's office, stating his case to his attorney, who had commenced a suit against the owner of the dog and afterwards, recovered seven hundred dollars damages. I examined his arm at that time and found it in the condition I have described. In the conversation, he remarked that, if I would restore it, he would not spare the greatest expense of which his condition in life would admit. Before I commenced operating upon him, I asked him to use it and lift up a very small pamphlet which lay on the table. This he was unable to do, and he stated that he had no use of it. I then took him into an adjoining room and operated upon him in his waking state. I soon enabled him to use his hand and arm. He took up the largest volume of the law library, held it in his hand and carried it into the other room. He then took hold of the bottom of a chair, lifted it up and carried it around. He returned to his farm and began to labor, using his hand and arm. In about three months, his arm had assumed its natural size and appeared perfectly well. He complained only of a slight weakness in twisting his wrist. I soon removed that difficulty, and he is now fully restored.

We suppose, after giving our last examples, that no one will attribute their restoration to the imagination. We need not argue the case furthermore as to the reality of the condition of the patients we have named or the facts of their recovery. If any part of the whole transactions were real, then all were real. If any part were imaginary, then all were imaginary. And if these cases were imaginary, then we say that all diseases, all conditions of mind and matter - anything about us and around us - is imaginary; and nothing has any reality. We might state a great number of cases similar to the above, all showing the same results and proving the same facts, all being real and not imaginary. We have read of cases when persons have been thrown into the mesmeric state and had some of the most dangerous and, in the waking state, painful surgical operation performed, without manifesting the least pain. We do not doubt their authority. We have had only one case when an actual operation was performed of the above class.

A lady residing about ten miles from Belfast came to our village to have a polypus extracted from her nose by one of our surgeons. She called on Dr. N. at his office and requested him to send for me to throw her into the mesmeric state. He was no believer in mesmerism and at first refused, but the lady would not consent to the operation until I was sent for. I found her in the Dr.’s office and in ten minutes threw her into the mesmeric state and requested the Dr. to commence. He performed the operation, and she did not even move a
single muscle during the whole time, and gave no appearance of pain. While the operation
was being performed, the blood was observed by someone standing by to run into her
mouth, and I was requested to induce her to spit. I did so, and she answered by spitting out
the blood. When she awoke, she was not conscious of having suffered any pain. This experi-
ment took place in the presence of some four or five individuals, and it was at that time no-
ticed in the public prints.

§xiii.
~ Insanity ~

We now proceed to another state of mind, called by philosophers, insanity. The power of
reason; that is, the faculty by which we compare facts with each other and mental expres-
sions with external things, is said to be lost in insanity. In this state of mind, the subject ap-
pears to be under the complete control of some strong and irresistible impression or train
of successive impressions; real to him, and which he cannot repulse with a comparison
with external objects. Like a subject in the dreaming (or mesmeric) state, he is not able to
discover what impressions flow from false causes, and distinguish them from those which
flow from real causes. The subject, himself, acts precisely as every man would under the
same real impressions. Then mind is governed and controlled by the same laws in this
state, as in the natural or dreaming state. It acts from real impressions, under a full belief
of the real causes of such impressions. This state is, no doubt, induced by some powerful
impression upon the mind, which cannot be removed by slight impressions produced upon
the mind from common and every day objects. If this state is removed at all, it must be
done by inducing some counteracting impression, which will lead the mind into a different
channel of thought. This state of mind often exhibits in the individual more acuteness and
intelligence, in almost every subject, than when in its natural condition. He will reason cor-
rectly, although from unsound data, and return answers justifying his conduct, which would
display a thoughtful and premeditating mind.

We have read numerous instances of individuals whose conduct has been most unre-
asonable, yet could justify their acts by giving inducements to such conduct, based upon rea-
sonable grounds. Dr. Abercrombie relates the case of a clergyman in Scotland who, having
displayed many extravagances of conduct, was brought before a jury to be declared inca-
pable of managing his own affairs and placed under the care of trustees. Among the extrav-
agant exhibitions of conduct was that he had burnt his library. When the jury requested him
to give an account of this part of his conduct, he replied in the following terms. "In the early
part of my life, I had imbibed a liking for a most unprofitable study; namely, controversial
divinity. On reviewing my library, I found a great part of it to consist of books of this distinc-
tion. I was so anxious that my family should not be led to follow the same pursuit, that I de-
termined to burn the whole." He gave answers to other charges brought against him, justify-
ing his conduct, and the jury did not find sufficient grounds for guarding him with trustees;
but in the course of two weeks, he was in a state of decided mania!

Individuals, while in this excited state, when some leading impression has control, have
really believed themselves to be some great actor in the world, an emperor or a king, and
supposed all the fair fields about them and all the inhabitants who live within their state or
nation are subject to their control. Others have descended in the scale of their existence
and supposed themselves beasts of burden or mere things. These are all real to the sub-
ject. He feels himself, just as he believes. This is sometimes called a deranged state of
mind. It is, however, a disease; as much so as any condition of man. For we contend that
disease is nothing; only as it conveys impressions to the mind. That if one should cut his fin-
ger, and no sensation should be conveyed through the sense of touch to the mind, it would
not give pain to the subject. This position we know by experiments upon individuals, both in
their waking and mesmeric state. Insanity, monomania and hallucination are all diseases;
and remedies may be administered to counteract them.

The treatment of the subject, while insane, has much to do with his recovery. For the
benefit of this class of individuals, hospitals are erected at the public expense, where the
best remedies can be administered. This disease, among physicians, is not usually attribut-
ed to flow from the same sources as what they term those of the body; and therefore, they
do not resort to the same remedies. Physicians generally call insanity a disease of the
mind, while fever and other similar states are diseases of the body. I maintain that all dis-
eases are only known to exist as they affect the mind of the patient; that is, there would be
no disease which could affect an individual, provided it could not make a sensation upon
his mind. If he did not feel sick, he would not probably be sick. In cases of scrofula and
what is sometimes termed "King's Evil," diseases said to be incurable, the power of the Sev-
enth Son to cure them is an effect upon the mind, being conclusive evidence that some
strong impression induced the disease. And the belief of the patient and that also of the
Seventh Son, acting in concert to produce a counteracting impression, would destroy the
old first cause, which brought about this diseased state; and nature then restores herself.
We do not believe that the Seventh Son has any more virtue to heal patients than any indi-
vidual; nor do we think the fact of his passing his hand over the diseased portion of the
body could affect anything towards counteracting the first impression; only so far as an ex-
ternal motion may assist to more strongly impress the mind. It is simply the process of
mind acting upon, and in correspondence with mind.

I will introduce an experiment here, which goes to show something in proof of what we
are explaining. An individual fell from his horse and dislocated his elbow. The surgeon set it,
and his arm was, when I first saw it, badly swollen and very painful. I commenced operating
upon it, and in a short time, reduced the swelling, so that the bandages were very loose,
and all the pain subsided. He was then enabled to lift up a chair, without any pain; but be-
fore could not lift a pound, nor even use his fingers. Someone may enquire whether the dis-
location of the elbow was a disease of the mind. We answer - it was; that is, all the pain
which was the result of the falling from the horse was in the mind, being the only part of
man susceptible of sensation; that the mere blow or contusion would not produce any pain,
unless there was a mind which could feel the blow, because matter is not supposed to have
the power of sensation.

We might bring many facts, as we trust we have in the former part of this work, to show
where the disease is to be remedied and where, of course, it must flow from to affect the
person; or when an impression is produced, from which follows all the phenomena of dis-
ease, both of body and mind. But we allude to the subject here to illustrate our ideas upon
insanity. And by the results we have effected upon diseases, by operating upon the mind,
we think the argument is conclusive that all disease, including insanity, flow from the im-
pressions upon the mind, as their first cause. The treatment of insane persons, therefore,
should correspond with the great principle of mind acting upon mind and of impressions
counteracting impressions. We give the following experiments illustrating the power of
mind over mind in cases of insanity.

I was called upon, about two years since, to visit an insane man who had been chained
to prevent him from extravagant conduct, but who had by some means gotten loose and
was raving about his premises, to the danger of his own family and his neighbors. I found
him in the wildest state of insanity. I approached him in company with another individual.
When he saw us coming, he advanced towards us with a ten-foot pole. My friend could not
proceed, and I was left alone to meet him. I advanced, keeping my eye steadily fixed upon
him. He held his pole and advanced, until we came within ten feet of each other. He then
suddenly stopped and told me not to advance another step. I continued, however, to walk towards him, and as I came up, he threw down his pole and, looking me in the eye, asked what I wanted. I requested him to go into the house. He followed me in and became as obedient to my commands as a child. I performed several experiments upon him, showing how easily I could control him. When any of his family came near, he would commence raving; but upon my requesting him to be quiet, he readily complied. I ordered him to dress himself, and upon clothing being handed to him, he complied. He would size up to me and look at my form and enquire how much I weighed. I asked him to guess. He thought two-hundred and fifty pounds. I allowed him to think so, although my real weight was about one-hundred and forty. I was enabled to control him, while I was present, without touching him at all.

Another case is of a man who had become ravingly insane and was imprisoned in the county jail. He would allow nothing in his cell and allow no one to enter. He kept up a constant hollering, so as to be heard all over the village. The keeper of the prison decided that something must be done. My situation was such that I had occasion to see him. I took another man with me, and going to the door of the cell, requested him to remain outside and not allow him to know that he was near. I opened the cell door, holding in my hand a green hide and a rope. He ordered me not to approach him, holding in his hand a stone, which he had dug out of some part of his cell. I stood and looked at him about five minutes. He began to step back, and I entered. I then ordered him to come to me and get down on his knees. He obeyed instantly, and I then thought I would try an experiment. I told him I would not whip or tie him then - but if he ever made any more noise, or destroyed his bedding or anything which might be handed him, I would certainly kill him; at the same time, showing my intention in my countenance. He seemed to be very much agitated and frightened. I produced so strong an impression upon his mind, that he was perfectly quiet and became more rational. In the course of three weeks, he left the prison and returned home, perfectly sane. He has been sane, ever since.

Thus the power of impressions over the mind to produce or counteract disease must be acknowledged. And the action of mind upon mind must be conceded. It is, in insanity, as in other diseases, necessary to make an impression more powerful than that which preceded this diseased state, and thus lead or drive the mind into a new channel of thought. So in diseases of every class, an impression counteracting that which induced the disease must be made, and nature will restore herself. This impression may be made by administering powerful medicine, or it may be done, upon some patients, by the mind of an operator acting upon the mind of the patient.

§ xlv. ~ Intellectual Power ~

It might be a question, in regard to all the experiments we have presented in this volume, whether it is really the strong intellectual power of a mind, which may gain the ascendancy over another and hold it in complete submission, as in the case of our two last experiments. We answer that we do not think it is great intellectual power, but the capacity (or power) of arresting the attention and producing a strong impression. And this faculty may be cultivated and enlarged in its power to produce impressions and arrest the attention of the mind to the exclusion of surrounding influences. We have mentioned the fact, in another page, that the idea of magnetizing (or mesmerizing) only those persons who are dull and enjoy poor health and weak minds is exploded. The more intelligent the mind, if the attention can be fixed and drawn away from surrounding influences, the more certain you are of producing the excited (or mesmeric) state, in the highest degree. A bright, intelligent and thoughtful person, enjoying good health, always makes the best subject. We do not, there-
fore, claim a more powerful intellect by which we can produce such results upon mind, but attribute it to a natural and cultivated power in this capacity, by which I am enabled to exercise and produce such experiments as are called mesmeric, magnetic, etc. The fact that the community have always laid it down as a general principle that only a more powerful mind can operate upon and control a weaker, has retarded the progress of this branch of intellectual philosophy. The idea, no doubt, arose from some self-conceited personage, or perhaps a numerous class of those who were public magnetizers, desirous of claiming all the intellect which is really worth having.

It is a fact, we are compelled to acknowledge that some of my predecessors in this branch of science seem to have possessed no other intellectual faculty than that of mesmerizing; and the consequence was that they would be desirous of instructing the world to believe that the power they exercise is, indeed, that of a great mind and to be surpassed by no other power. All we have to remark upon this class of philosophers is that, whatever discoveries and advances they have made in the progress of human knowledge, should be thankfully received. And the follies and egotisms which have been interwoven with their progress should be rejected, as the consoling food for the vanity and self-esteem of its projector. No man would be justified in rejecting the whole Copernican System, because some wandering genius, desirous of making himself greater than the rest, should have advanced the idea and proceeded to prove it, that the earth is spherical and turns on its axis every twenty four hours and is kept in motion on the principle of a great wheel in a treadmill, by the constant tramping of an enormous Mammoth upon the equator. "Retain the good and reject the evil." Then will science advance.

We now enter upon another branch of our subject, by which a solution of the mysteries of past ages is given. We refer to the mystery and responses of the Ancient Apollo, the Egyptian Magi, the Black Art, Witchcraft, trances, catalepsy, etc. We copy the following from Dr. Collyer's pamphlet upon Psychography.

[copy missing]

END LECTURE NOTES

*Not all of the Lecture Notes are original Quimby writings. Some of the text can be found word-for-word in a textbook written by Dr. Thomas Cogswell Upham, entitled “Elements of Mental Philosophy, Embracing the Two Departments of the Intellect and the Sensibilities,” Harper & Brothers., 1856. Dr. Upham was a professor of Moral and Mental Philosophy at near-by Bowdoin College in Brunswick, Maine. Most likely these notes were found among Dr. Quimby's papers and were thought to be his own. We have included the Lecture Notes here in full, because a greater portion of the Notes are his, and because it gives us insight into the lecture material and books he was interested in at the time, and from which he drew his material for thought. [Editors' Note].

SAMPLE COPY

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What did Jesus mean to convey when he said that all men had gone out of the way; that there was none doing good; no, not one? It is generally understood that man had wandered away from God and had become so sinful that he was in danger of eternal banishment from the presence of God. And unless he repented and returned to God, he would be banished from his presence forever. This being the state of mankind, God, seeing no way whereby man could be saved, gave his only son as a ransom for the redemption of the world. Or God made himself manifest in the flesh and came into the world, suffered and died and rose again, to show us that we should all rise from the dead. This is the belief of most of the Christian world. Its opposers disbelieved all the above story, but death. They can't help believing that man dies, and they have a belief that there will be some sort of hocus-pocus (or chemical change); that the soul or spirit will jump out at death and still have an existence somewhere. After the soul is set at liberty, it can go and stay just where it pleases. Others believe it goes to God, there to be in the presence of God and be a saint and sing “hallelujahs” forever.

All the above embraces all of mankind's belief, and in this belief, they feel as though Jesus Christ was the author and finisher of their faith. These beliefs embrace all the horrors of a separation from this world and a doubt whether man will obtain that world beyond this life. Now you see, no person is in danger of this change but the sick; for if a person is well, he can't be dead; and if he does not die, he is in no danger of heaven or hell. Therefore, to keep well, you keep clear of both. This was just about the same belief that the people had before Christ began his reform.

I will try to show that Jesus never taught one single idea of all the above, but condemned the whole as superstition and ignorance. He not only condemned the idea of a world independent of man, but proved that there was none, by all his sayings and doings. He looked upon all the above theories (or beliefs) as false and tending to make man unhappy. These beliefs Jesus came to destroy and establish the kingdom of God (or truth) in this world (or belief); for the two beliefs are both in ourselves, and we become the servant of the one we obey. And the embracing of the true Christ is the resurrection from the dead; for the dead know nothing. Therefore, to be dead in sin (or ignorance) is a separation from God (or truth); and to know God is to know ourselves, and this knowledge is in Christ (or truth).

Now what is the difference between Christ's belief and the world's belief? Christ had no belief. His kingdom was an everlasting kingdom, without beginning or end. It is a science, based on an eternal truth. It does not contain an opinion (or belief). It is all knowledge and power and will reign, till all beliefs and error shall be destroyed. The last error (or belief) is death (or ignorance); and truth (or science) will reign, till ignorance is destroyed. Then the son (or law) shall be subject to God.
The question is often asked why Jesus spoke in parables to convince the people of another world. Why not tell the simple story and not mystify everything, so that even his own disciples could not understand him? I will admit that there is something in that question that looks dark, but when one understands what Jesus was trying to establish (or teach), it will give you a very different slant on his ideas. The first question should be, “What was Jesus trying to establish?” - not take it for granted it was another world. It is generally believed that it was to establish a belief in a future state or world beyond this material world; and it was necessary for him to come from heaven to earth, in order for him to teach this great truth; and to show the people that he really did come from heaven and to make them believe, he must show a sign or do something a little above the rest of mankind.

How natural it is to mystify everything, so that the ignorant cannot understand! Men do not want to think, so if they can only get rid of investigating a phenomenon and attributing it to an invisible power, so that they stand just as well as their neighbors; that is all they want. There is another class called the wise men, who have been set up as oracles of wisdom. To them everything that starts up must take its rise from their fountain, or they will open their flood gates and overflow the little streams that are trickling over the rocks and pebbles of their superstition. It is too much labor to be a hewer of wood. So if you take a person of eminence, and make him a laborer, he will say - like the slothful servant - that truth is a hard master. So such persons will hide their talent, because they will not put themselves on a level with the thinkers of their age, but rather lie still and cry, “Crucify him, for our craft is in danger!” The people take the cue and fall upon him with staff and stone or ridicule, until they have put him down. Then those wise men rise in their majesty and praise the people for their good sense in putting down the very person who is their friend.

This was the case with Jesus. The opposition came from the wisest men, or class of men who led the people for their own good. This course, taken by the wisdom of this world, has always opposed all science ever since the commencement of the world. For when science is established, the wisdom of this world has to yield; but a hard battle must be fought before the science is established. So when Jesus commenced his reform, he was despised of all men, misrepresented by fools, and construed by knaves and hated by priests and doctors. They thought, as they do now, “Our craft is in danger!” So they called him infidel and impostor. When they crucified Jesus, they put such a construction on his acts as they pleased, and instead of giving his ideas, they gave just such an opinion as anyone would expect from those who wanted to keep the people in subjection and ignorance. Thus they have explained Jesus’ meaning just according to their ideas.

Now the Bible is in the hands of the people, and they can all read and judge for themselves; and everyone has a right in this land of liberty to give his own opinion in regard to the Bible. I will avail myself of the same liberty as others. All I ask of you is to lay aside all prejudices, and listen to my explanation of Jesus’ mission in the world. I will state what I intend to prove and afterwards, I will prove it by his works and my own, and leave it to the people to judge which is the most natural construction; the priests’ or mine. I will now give my opinion. I take this ground - that Jesus never intended to teach any kind of religion acknowledged by any religious class of people; but opposed all kinds of religion, of his days and ours. Secondly, I say he never meddled with any institution or laws made by the people. Thirdly, he never put any restrictions on man, but left him a free agent to do just as he pleased, but subject to the laws of men; for God never made a law. All laws are the inven-
tions of men, not of God; and Jesus' kingdom (or truth) was not of this world, but of science. His religion was a science, and science was never known to have any connection with ignorance.

There are two standards - one is ignorance, and the other is science. One belongs to that class of intellect (or wisdom) that is of this world and can be detected as easily as you can detect any other error. The difference between the two is this. The wisdom of this world tells what others know. It takes memory of events and the history of the learned for science. But science talks what it knows and stands ready to prove it by works. Here is the difference in men. A great man is one who can remember anything he ever heard and repeat every person's opinion, but has no idea of his own. He stands ready to prove all he says by his standard; so if he is doubted, he shows you his authority. Thus he is a sort of court or town record that is ready to receive any opinion that is supposed to be true. Having the court or town stamps - this makes a learned man!

A truly scientific man is a book of nature, understood; so that he can prove all he says. He is made, not of opinions, but of wisdom; and never refers to old authors, but proves all things by his science. His memory of events or names or places, he has no shelf to put on, for to him they are only as an amendment. He listens to persons having that knowledge as a parent listens to a child; to hear him give an account of some play or story that amuses him for the time. In his leisure hours, he seeks such men as a person goes to a play; for the sake of amusement, not expecting to realize any true wisdom. This sort of amusement is of this world and is well-expressed by Shakespeare when he says, “All the world's a stage and all men are players,” etc. This is the case, and as science is a stranger to this world, it comes into this world and pays tribute money, to be instructed in all things pertaining to the world. It pays the clergy for their opinions of truth (or science of this world), for its own amusement. It asks questions of the wise men about itself, as science, as Jesus did; to hear what kind of answers they give to this spiritual world. This world is very strict. It worships science as a power not known and is very strict in regard to its followers. It erects standards to this unknown God (or science); for it is a God not known to this world, but the world of science is in it.

Now as Jesus came from this world of science, he was a stranger in this land and liable to its laws. So that his mission, like all science, being to destroy error, he must come into the world of error to lead the science that is imprisoned in this world of error to the truth (or health). Jesus knew that God (or science) was not in their worship; that all it did was to keep science down and retard it. So he must - like Sampson - throw firebrands into their minds; so as to get up a disunion, in order to dissolve the bands (or burdens) that kept them down. He knew that the people knew not what they did or believed. They never had any science about their belief and had not the slightest idea of what it was or how it could be altered. They never dreamed that to be good was a science; so that all their goodness was based on fear, either of being punished by the laws or being destroyed by the science that they called God. Thus all their prayers were to this science not to destroy them. For as the truth came, their life (or error) was destroyed. So Jesus said, in the name of Christ (or science), “He - that is, error - that loseth his life (or opinion) for my sake (or science) shall find it.” So, to understand Christ (or truth) was to forsake opinions and embrace truth and not to receive an opinion from anyone who knew nothing about what he affirms.

He told them how to know the difference. “If any man say, 'I am Christ' and have not the evidence, only resting on an opinion, believe him not; for there shall be many theories and beliefs founded on opinions. So try them and see whether they are based on science or error.” (Mark 13:21). If they are based on science, they can stand the test of investigation. But if based on error, you will hear a voice, like the mighty winds; and the earth shall be shaken to its foundation; and every idea shall arise; and they will make as much ado as the devils

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did when Jesus told them to depart! Men have to be questioned in regard to their belief, for it won't stand the fire of science. So they rail and foam, and if that will not do, they escape into the wilderness or run headlong into the sea of public opinion, where the common opinion holds them. To attack public opinion is a risk. This, Jesus had to run.

Now Jesus' world that God (or science) was in, was science. And when he came from science, he came to this world of ignorance and superstition. It may be necessary to give some idea of Jesus' knowledge of this other world and where he differed from the leaders of his time. Jesus' two worlds were science and ignorance. Therefore, science can come from its world and go to error and release that science that is bound by error. These are the two worlds, and Jesus never intended to teach any other. Now what the difference is between these two worlds, I will try to show. This world is made up of all kinds of deception, superstition and ignorance; all based on heathen superstition, governed by leaders of theories, which are based on opinions and do not have the slightest foundation in truth. These two worlds are in and around everyone. The natural world is in man, looking out and prophesying about the other world. The scientific world is outside of man and sees all the natural man's ideas of science; as the musician sees the errors of the natural man in regard to music. All science is inspiration and from a spirit world far above the natural man. The natural man has found it out and submits to it as a science.

Now in all science, God is not known by the natural man. His God is in his ignorance of himself. So when he prays, he never prays to any science (or wisdom); therefore, he thinks all the phenomena he sees are the natural result of the development of man. But being ignorant of science, he is not a fit judge of the phenomena that he may chance to see or hear. And being ignorant of himself, he applies the same rules to others. It may be a good rule, but there are exceptions to all the rules; so I will make an exception to this. For error is not accountable for its acts, as truth is. If a scientific man does wrong, he knows it; but if he is wrong from ignorance, there is no right in it; so there is no sin to him. Science tells you that fire will burn your hand, and you cannot put your hand into the fire ignorantly, when you know it. So you cannot commit that wrong, without suffering punishment; for your punishment is in your knowledge and not in the fire.

Now suppose you are a child and do not know fire. You see it, and as all children do, you want it - or a piece of the red-hot coal. Your ignorant desire for the coal excites you, and you put your hand into the fire. The sensation frightens you, just as much as though you had put your hand into a dog's mouth and been bitten. The sensation produces fright; then comes reason. You reason about the fire, as though it contained life and would hurt you. So the fire and the dog are, to you, just the same. As you stand weeping, someone comes up and tries to soothe you by telling you to keep away from the fire (or dog) and not get hurt, but makes no distinction between them. So the child sees the dog can move around and thinks the fire is the same as the dog. He shuns them both alike, but puts intelligence in the fire. Now the child grows up with all the ignorance of his youth, until he becomes a man. Then he takes his place with other men and knows nothing of science. So it sees a sort of intelligence in everything it does not know and reasons how to keep clear of every phenomenon it happens to see. At last, in its ignorance, it prays to this enemy. So it worships all things that it cannot comprehend. It puts God into everything. Therefore, in its ignorance, it gets up a sort of creed (or belief) to offer up a prayer to this invisible power, to which it has given the name of God; and it lives and dies in the fear of it. It worships and pretends to adore it. So when it goes into the water, it prays that the water will not drown it. It sees God in all danger and prays to it to have mercy on it, until it can get clear of the enemy it worships. This is the religious man. Now where stands Jesus, as a man? (Not Christ.) Jesus knew that all this was hypocrisy, fear and ignorance. He made a difference between his God and their God. He knew that their God was a devil, so he said to them, "You worship, ye know not what; I
know what I worship." Again he says, "You are the children of the devil; he was a liar and abode not in the truth."

The people, in their ignorance, want leaders; and they will hire them. These leaders know that the people put trust in them, and they know that they are not worthy of taking the high responsibility of leading or instructing them. So their first prayer is correct, when they say that they are not worthy to take the Lord's (or science's) name upon their lips. This is true, for God is true; and those who worship him must worship him in spirit and in truth. So when a person is all the time crying, "Lord!" or "Truth," never showing any fruits; beware of such, for they are wolves in sheep's clothing. Jesus told them all this was hypocrisy, and this made them crucify him. The priests never taught the people anything, except for the benefit of their craft. (The leaders must have a living - and a pretty good one!) This deception could not be kept up, but must go down before the progress of science in the people's minds. All science was confined to the leaders and was of this world. It made them crafty and inventive of all sorts of humbug, to keep the people in subjection. This kept the people superstitious and led to sorcery and witchcraft. So deception became the order of the day; so much so that they got frightened at their own beliefs and passed laws to keep it down - just as though the development of science must be under the ignorance of this world!

Jesus saw all this, and as the people were groaning under the yokes (or beliefs) that bound them down, he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest to your soul, by explaining to you the cause of your trouble." When he commenced explaining to the people, the explanation was to save them from the misery of this world of belief and to introduce a science (or kingdom), where there would be no offering up of prayer or forgiving of sins, but a consciousness (or science) that would put them in possession of a knowledge of themselves; which the natural man knew nothing of. When Jesus says, "Take my yoke upon you," he means my wisdom (or science). That is easy, for it contains no restrictions. This, to the people, was something new; so they reasoned together, like people who want to get some information. This setting the people to reasoning was a stumbling block to the Jews and foolishness to the Greeks, for they had no idea that the people could govern themselves. So he took up the laws of Moses and gave them common ideas of them. Then he showed them a more perfect law of love that bound them together by sympathy; not of this world, but of science. The people had never known that a good act must precede from a goodness that they felt. The priests had never taught such a thing. So goodness was a sort of low wisdom and only applied to the poor. To try to be good without having any reward in view was of no use, and the person who put any religion into it was as ignorant as the swine (or dogs).

Now here was where Jesus struck at the root of error. He says, "Every plant (or science) that is not planted by wisdom shall be rooted up...," and goes on to tell the people what his kingdom of heaven was. It was peace and joy in the Holy Ghost (or truth). He explained to them by illustrating the difference in the motives that govern the people. Therefore he said, "Except ye become as little children, you cannot enter into the kingdom of God (or science). Now everyone knows that a little child has no idea of what man calls right or wrong, but might is right! So to become as a child means that you must not be under any restriction that prevents you from doing just as you please! Suppose you were in this state, and Jesus and one of the priests called on you to teach you the wisdom of this world, and you should put this question to the priest:

"I want my neighbor's ox for my family to eat - can I not take it?"
The priest says, "No."
"Why not?"
"Because it would be stealing - and that is not right."
“Why? I want it, and I see no reason why I cannot have it. I am stronger than he is and am not afraid of him.”
“We know that - and the wisdom of this world has seen fit to make a law that if you steal an ox, you shall pay five oxen back.
“Well, suppose I kill the owner? Then there will be no one to tell. What can they do?”
“The Great Spirit will catch you.”
“How?”
“Why, he has a place where he puts all who do not repent of their sins.”
“What sins?”
“Stealing from each other.”
“How must I repent?”
“By asking this great power to forgive you.”
“Will he do it?”
“Yes - if you are sincere.”
“What is that?”
“Say you won't do it again.”
“Is that all?”
“Yes.”
“Well, if that is all, that is easy enough.”
“Oh.... You must confess it to the priest, and he will lay your case before the Great Spirit and get your sins forgiven.”
“Why cannot I do it?”
“Because God has appointed certain men to attend to that, for his special purposes.”
“Then if I steal, as you call it - I must pay the man four times as much?”
“Yes.”
“Suppose I steal, and he never finds it out - will the Great Spirit know it?”
“Yes. He knows all things.”
“What will he do?”
“Just what I told you - if you do not confess to the priest and tell him all you have done.”
“What does the priest get for his trouble? Does the Great Spirit pay him?”
“No.”
“Who does?”
“The person who steals.”
“So... if I steal... and you are a priest... I must pay you for getting the Great Spirit to let me off?”
“Yes.”
“Then he won't hurt or punish me?”
“No.”
“Does he not have anything to do with the laws of man?”
“No.”
“No.”
“Then if the laws of man do not catch me - you can clear me from God's punishment?”
“Yes.”
“Well... I understand!!”
So religion is made up of rewards and punishments; not of good works, lest any man should boast! Goodness is a sort of clever fellow; always in the way of the religious man. An honest man at heart is the greatest eyesore that a Christian can have. He is as bad as a man who never drank or smoked or chewed tobacco is to the temperance party. He must be of them, or he is the worst enemy the party has to contend with. So it is with all hypocrites. True goodness, not hypocrisy, is the worst enemy that religion has to contend with. For an honest and upright man is the noblest work of God (or science), but the religious
man is of his father, the devil; and his works, he will do. Now I do not intend to apply these ideas to any particular man or class of men, but to all. We all have religion (or error), and we all have some science (or wisdom) of God. Religion is our superstition and belongs to the natural man. Science is spiritual and belongs to the spiritual man. Paul had these two characters; therefore, when he would do good, his old religion was present; and that which he would do, his old ideas prevented him. So it was not science that did wrong, but his old religion that was in him. Jesus had the same enemy to contend with. If he had listened to the voice of religion of his day, he might have been king of the Jews, but enemy to all science. Honesty, or doing unto another as you would have another do to you, was not just the thing; for it struck at the root of all their religion. It made man a responsible being to himself and put into his mind a truth that would show him to act from a higher motive than religion. It teaches us that God is in science and not in ignorance; that might is right for the religious world, but for the scientific world, action and reaction are equal. And just as we measure out to another, just so it shall be measured back to us; and no priest or prayer of this world can stay the hand of this law.

So Christ dies for all, and Jesus abandoned all his heathen religion and worshiped God (or science); laid down his life (or science) for the world, so that all can enjoy it, if they will only forsake their father (or their old creeds) and embrace Christ (or science). This will wash away all superstition. This was the religion of Jesus. To be a disciple of Jesus, you must forsake all these forms and ceremonies; for in sacrifices and prayers, he has no sympathy. But to worship this Christ, as Jesus did, is to worship it in spirit and in truth. This religion was blasphemy! So they crucified him and parted his garment (or science) and drew lots for it. The doctors took that part which applied to healing and the priests that which applied to preaching. So the people are just about as wise as they were before. Christ (or science) is in the world, not in the church or medical faculty; but in the hearts of the people, working itself along.

§ 3.

Another World II: Superstitious World

1860

It has generally been supposed that the authors of the Old and New Testaments were inspired to write an account of another world off-and-apart from this globe. Under this belief, strange ideas arose in the minds of men. In the old scriptures is given an account of the formation of a literal earth and the creation of man. Then it goes on to tell how man became so wicked that God caused it to rain forty days and flood the earth, destroying all the inhabitants, except Noah and his family, who, after the floods dried up, came forth and commenced to till the ground. All this story is believed to have a literal meaning, and all who question this belief are called infidels or deists.

Now after Noah and his family began populating the earth, you see an account of the generations of Noah. Then the world became wicked again, but God promised not to destroy it by water a second time, but by fire. Here follows a description of the final destruction of this earth and its inhabitants by fire, and a promise from God of a new heaven and earth; where there shall be no more death nor weeping; where all shall worship God day and night; where the wicked shall be destroyed, and God shall reign eternally. Now this is explained literally. It is believed that all this was communicated to Moses on the Mount and that God came down and talked to Moses, giving him a code of laws (or belief) that man must accept, in order to gain a place in this new heaven. This theory God caused Moses to write down, and it was called the Commandments of God; given to Moses for the happiness of the children of Israel; to be taught to them while he was leading them through the land of Egypt into the land of Canaan. This belief was to counteract some false idea that the
people had, for they were very ignorant and full of all sorts of superstition. There were no principles regulating their conduct towards each other, but might was right. The strong oppressed the weak, and there was nothing to prevent their perpetrating any abuses. It was Moses' aim to stop these abuses and free his people from their bondage and degradation. So he instituted a more just and liberal code of laws, attaching penalties to abuses that he could not prevent and putting restrictions on men to bring about a better state of society. He did not try to instruct the people, but only sought to bring them under his standard, by which their oppression would be lessened and their condition improved. Neither did he attempt to establish any kind of worship or belief about God, but his regulations appealed to the interests of men and were as good as the people could carry out. They made man more cunning and crafty and overbearing, but they did not analyze motives; leaving them as arising from the natural world.

This state of things continued for a long time. Religious doctrines never entered into men's heart, but the wise men were engaged in developing the mind of man. All evils that were suffered were from their acts, and their acts were the offspring of their belief, and their belief was made by the leading spirits of the age. If the person who gave direction gave it intelligently, so that it could not be bettered, then the world was wiser or better for their opinions. But if directed by ignorance and superstition, then the people had to suffer for their belief; for our happiness or misery is in our belief. Now as the belief of the people did not embrace any kind of a religious opinion in regard to another world, they could not get sick on that subject. The evils that troubled them were of this world and confined to the laws of Moses. These made them nervous, but did not create disease.

Now as truth progresses, it has to contend with error. And as Moses put restrictions on the people, they murmured and complained. So in order to keep the people in subjection, the leaders had to invent all sorts of beliefs. Therefore, prophets were introduced, and the priests and prophets led the people, but truth (or science) is not under the control of either. It moves along like the rising of the tide. It is the only enemy that priests and doctors have to contend with; for it is death to both and life and happiness to all who get it. Happiness is what follows our belief, and the life of the priest and doctor is in their belief, and their interest is in the misery of their belief. For if the people have no belief, they would have no disease, as disease is their belief. So it is the intent of the above classes to keep the people posted up on all their beliefs to insure them a good living. One of the old, honest prophets knew this trick and said that the prophets prophesied falsely, and the priests ruled by their means, and the people love to have it so, and what would they do in the end thereof. (Jer. 5:31.)

As science progressed, the priests had to give way, for there never was one particle of knowledge or progression in either of the above theories. Science only leads the world in true philosophy; never making man sick or diseased. Disease is not the offspring of science, but of error, and as priests and doctors have taken that part of philosophy into their hands, all other sciences in regard to all other facts have let the science of life alone, supposing it to be in the hands of scientific men. All knowledge of the scientific world has had this error to contend with, and the priests and doctors have been driven from their ground and have taken their stand, just where public opinion places them. They do not lead science, but science leads them. There was a time when they led, but as their craft became so apparent to scientific minds, they had to yield.

If anyone will just follow along the progress of the development of the human mind since the laws of Moses, they will see a steady progress of science and an annihilation of priestcraft. Error has assumed more forms than the colors of the rainbow, and to every form the misery is shown in its believers. It has shown itself in all kinds of superstition, but it has had to yield to more liberal belief. All error in the Bible has been modified by the wars
of its own party. Its opposers were of that class of minds that could tear down, if it could not build up; but in the tearing, science made some progress. For when rogues fall out, honest men get their due. All new theories in the Old Testament were illustrated by some phenomenon that the people were acquainted with. So the science advanced and showed itself in some leading spirit of its age, as in Noah. His theory was represented by a flood; for it swept away all the old world (or superstition) of his age. Then Moses' theory was leading the children of Israel out of Egyptian darkness into the land of truth (or science). But as Moses never entered the land of science, he saw for others what he never was permitted to enjoy.

So science crept along in the hands of some of the prophets (and other theories are represented by altars), and the science of truth was the sacrifice. There was Balaam. His theory had false prophets, who knew just as much as some physicians in our day. (His ass spoke, and so do such now.) When Joshua showed the absurdities of the people's theory, they left it and followed him. So the magicians and sorcerers and all such deceivers had to fall back for the true science. In the case of Nebuchadnezzar, the magicians and sorcerers had complete power over the masses; and as the king was in advance of them, he saw that all their pretended knowledge was false. When he was sick and sent for his magicians and sorcerers to interpret his dream, they said, as the quacks of these days, "Tell us how you feel (or your dream), and we will tell you what the matter is (or give the interpretation). But he said, "No, tell me my dream (or how I feel) first." This they could not do and complained at such an unreasonable request. And when Daniel told him his dream (or how he felt), these magicians put him into a fiery furnace; which means they put him through a course of questions, which he answered, showing knowledge superior to theirs. This made them angry, and they tried, as the doctors do now, to put it down with contempt. They did not stop the investigations, for when Darius came into power, they tried to smother this truth and persuaded the king to pass a law that no person such as Daniel should practice. But Daniel took no notice of it, and he was cast into the lion's den (or company); and when the meat was thrown in to test the science, these lions' mouths were shut, and Daniel came off conqueror. Thus truth has had to fight error step-by-step, and the truth has been revealed to the wise and opposed by fools and the ignorant.

So wisdom crept along, until the time of John the Baptist. Here was a new development of truth, far above anything reached yet. It held out a new motive to man, placing him above the superstition of the world (or error). At the time of John, the world had been embracing false doctrines, not in regard to another world, but to this world. They had a vague idea of a world after death, and the priests, to strengthen their authority and hold on the people, invented all sorts of ideas; pretending to be empowered with authority to pardon their sins. They held out to the people that the dead should rise at the end of this natural world. All this was not taught by Moses, but crept into the church; which itself is only a sort of popular religious opinion and carries sway in men's minds even to this day. The church contained the belief of the people, and as science was developed, the priests lost power over the people. And at the time Jesus appeared, they acted as doctors and cured the diseases of the people. When John appeared, his teaching struck at the root of all this error, and he said, "The axe of science is laid at the root of the trees (or theories), and every tree (or theory) that cannot sustain ideas must be hewn down (or destroyed). The fire of truth would burn them up.

Their beliefs made people sick, just according to the penalty attached to the crime (or belief). For instance, the Jews believed that eating pork would produce scrofula; therefore they would not eat it, and those who did eat could not help being disturbed by this belief. Where this error started, I cannot say. Only it was to satisfy the ignorant, so they would be better off not to eat the meat. This was for the poor, at first, and the aristocracy took advan-
tage of it; just as the priests lay restrictions on the people, but do as they like themselves. So you see, scrofula was the result of their belief, and the remedy was total abstinence from pork. But as the priesthood went down, and their theory was exploded, the idea that pork produced scrofula was absurd. This last belief was worse than the first; for it made this disease a thing independent of pork, and therefore the people were afraid of it. Here you see one disease let loose in society.

Now to get rid of this disease, mankind must get nervous and wrought up to a very high state of excitement, ready to embrace any idea that the priests could invent. And as the priests lost their hold on the people, medical men were introduced. And at the time of Jesus, it was the complaint that the poor paid all they had to the priests and doctors and got no relief. As the doctors got control of the popular mind, they invented diseases to humbug the people, as the priests had done. At last they made a sort of compromise; the priests taking the souls of men into their charge and the doctors their bodies; and between them both, they almost destroyed body and soul.

This was the state of society at the time of Jesus' appearance. John saw all this humbug and warned the people against this pretense and foretold that someone would come who would put an end to all the priestcraft and doctoring. (He did not know that disease was all in the mind, but thought that the mind had a great influence upon it.) Jesus, hearing of John and knowing that he taught a new theory, went to hear him explain his ideas. This was called baptism. So John baptized (or explained) to Jesus his ideas of priestcraft and its effect on the mind, but its remedy had never occurred to him. When Jesus heard John's thought (or was baptized), as he came from the water (or understood his ideas), the heavens (or truth) was opened unto him, and its voice, descending from God (or science), said, “This truth is the Son of God (or science). Then he was led up into the mountains of his belief to be tempted by the errors of the world; for the people were all ready to embrace him as king, and the temptation he had to go through was against his interest as a man. (For preaching this truth and opposing all the errors of his age was not a very pleasant thing.) But he overcame them all and took his stand, in opposition to all the world; denouncing the priests and doctors as a set of quacks who opposed the people, bound burdens on them and robbed widows and orphans. This made them sick and nervous, and the doctors came in for their share. Thus they suffered by these blind guides.

Here is the difference between Jesus' ideas and the rest of the world. The belief of the world was confined to matter. They had never been taught that the senses were a separate identity from the body's identity, but they believed that man, as you see him, is all there is of him, and when the body ceased to act it was dead, and this ended man until the resurrection at the end of the world. Some had a different belief, but they were all confined to this world. To keep man in subjection to the laws, certain penalties were attached to every act; thus putting restrictions on the people for the benefit of society. These restrictions were called burdens, and the people complained. They had no idea of right and wrong, as we have now, but their only interest was in keeping clear of the laws or lash. If a person wanted anything belonging to his neighbor, he did not reason as we should, but like the beast, sought how he could get it without being caught. They reasoned like any person running a risk, where dollars and cents are concerned; not that their happiness or misery was involved in the act, but how to get what they wanted.

“How shall I get it?” was the question; not, “Is it right or wrong,” but “Shall I get caught - and if so, how much shall I have to pay?” So it was a speculation. The happiness was in stealing and evading the punishment, and the misery was in paying the fine. This was the whole story; and all their study was to take advantage of each other. Their religion was their laws, which were all confined to their lives. So when they died, they were free from the law, and death ended their religious opinions and everything else. Therefore, the living mourned
for the dead and often hired others to help them mourn. Not that the dead knew anything, but that the living lost something. Neither was this mourning because they loved them, for they would kill anyone to make a little money. In the case of selling Joseph to the Ishmaelites, they cared nothing about his life. Money was their God. So it was with Judas. He cared nothing for Jesus' life. Money was his object, for he had not yet the Christ (or Truth) that Jesus taught.

Now where does Jesus differ from all other teachings? In every particular. His belief is founded on truth and is not of man, but of God (or science). Therefore, his priesthood was not of this world and contained none of the church forms (or ideas), but taught that misery would follow our acts. His theory was that the senses were not a part of our body, and that they were affected by our belief; their happiness or misery, being in our belief, which belief was matter and could be changed by a power independent of itself. The science was to put people in mind of this fact, so it was necessary to produce cures on the people independent of anything but his word; for his words were the destruction of matter (or disease). This showed man that his belief made his trouble, so he warned them against the bread (or the doctrines) of the Scribes and Pharisees; for they made them sick. This was his mission - to show that if they robbed or otherwise injured their neighbor, rendering an equivalent would never cure the evil; but that their neighbor, like themselves, had eternal life. And just as they measured out, it should be measured to them again; for action and reaction are equal, and the knowledge of the result is in the thought (or idea). For instance, if you want to put your hand in the fire, the knowledge of the result is in the thought. So it is in every act (or desire) of our lives. If we desire to get something from our neighbor, without returning an equivalent, the answer is in the desire, and the misery is in the answer. It will be as certain to follow as a weight thrown in the air is sure to return with as much force as it received.

Jesus tried to teach this, and that was all, for his other world was this truth; that although they destroyed his identity of a body of flesh and blood, this Christ (or science) would exist and could take a form again. This truth is what he strove to teach his disciples, and when he was about to be betrayed into the hands of his enemies, he sat down and performed his last act by talking over this new theory. When he broke the truth and gave it to his disciples, he said, “Eat this bread (or theory), for this is my Christ (or truth). And then he said, “Take this cup (or the result of our belief), which is the life of this truth (or Christ), and as long as you are interested and think about it, you do it in remembrance of me (or Christ), until the science is established on earth, as it is in heaven.”

This was his last conversation with his disciples. Now how long did his disciples continue in this belief, and how much did they understand of what he said? How much of a reform did he effect through them, according to his desire? Time has shown. The very moment he was arrested, they left him and denied their action with him. Judas had an idea of what he taught, but it did not penetrate to the destruction of his old belief. His senses were in the two beliefs, and when Christ (or Jesus' belief) was in him, his old belief of dollars-and-cents was present, prompting him to make a little money. So he betrayed Jesus into the hands of his enemies. Jesus saw and knew this at the time he was talking over his belief in the form of a supper. He saw that Judas was honest but ignorant of Christ when he said, “He that dippeth his finger in the cup shall betray me.” Judas tried to understand more than all the rest, and thought he did. Jesus knew that he did not understand and knew that when the time came for him to stand up and defend the truth, he would shrink. This was, to him, perfectly plain; and so it was in regard to them all. The fact was that Jesus taught a new doctrine, so hard to understand that it was impossible to teach it to the people. The disciples thought they understood it, but when asked to probe it, they were unable to explain; and so denied him. But the females, who always have more sagacity than the men, though of more delicate physical structure and of silent influence, understood him. They were the
ark wherein were deposited the tablets of stone (or Moses' laws) and all of the rules of the world in regard to spiritual knowledge that the wisdom of men do not contain. They had more to do with the crucifixion of Jesus. The women bore the ark in Moses' day. They have always been a sort of reservoir to hold the new ideas that the world has brought forth in their ignorance. They are the first to catch any new ideas and the last to let them go, until every particle of truth is drawn out; as the humming bee finds honey in the flower, where the wasp sees none.

Now at the time when Jesus was put to death, he had been teaching this truth - that the senses of men were not confined to this body, but could act apart from it; and what a person believed, he - that is, the power that governs the senses - could put his senses into; and then the senses would be affected just according to his belief. So that our happiness or misery is in our belief. This is what he tried to prove and did, but the disciples did not understand it, until he put this part of it into practice. Then their minds were changed. They saw him dead. To them, this was all there was; the end of all men, as they were taught. Now to see him rise again was the introduction of the new heaven (or belief). This was a very exciting thing! If he did not rise, then their talk was all in vain, and all Jesus said went for nothing. The people could eat and drink as they had done, and there was no proof that the senses were not really confined to flesh and blood. This, of course, excited mankind; and this was the great problem to be solved. But how it was to take place was a mystery. So various opinions came up as to how the dead should rise.

Now in all this excitement, there were some enthusiastic persons, who never get anything right, except what they cannot help. These often try to help a matter on (as the spiritualists help on the communications from the dead, when they are produced with difficulty.) It was so with this problem. There were those who did not understand that Jesus never alluded to his flesh and blood, but to his senses (which was all that ever had any life); that they should take form and be seen by his disciples to prove that all men had the same senses as Jesus had. This they could not understand, so they did what all crazy-headed enthusiasts would have done. They stole the body of Jesus away, for fear that the body of Jesus should not rise, and then all this new theory would be exploded.

So when the Christ (or science) took form and showed itself to the people, they were afraid and trembled. This was natural, but when assured it was the Christ taking the form of the man Jesus, they believed. This would leave some to suppose that the crucifixion was all a humbug and that Jesus was not dead. So they went to the sepulcher to see if the body was there. Now if Jesus' body had been there, as it ought to have been, then the problem would have been solved. But lo and behold! The body was gone! This left the people in the dark and gave them a chance to call up doubts whether he was really dead or not; and these doubts, which exist to this day, commenced the controversy on that subject. Paul speaks of it, and it has never been explained that, if these enthusiasts had left the body of Jesus in the tomb, this was proof enough to establish the truth of Jesus' doctrine; that the senses could exist independent of this idea (or body). Now if the senses exist independent of the body, then the body is nothing but an idea that the senses are attached to. So when the senses are attached to anything, they are a part of the same. When we attach the senses to anything that has life, its life (or identity) has around it an odor or heat that is the prison that the senses are confined in. And to liberate the senses is to destroy the prison (or atmosphere), that they may act freely.

As all our unhappiness arises from our belief, it is necessary that we should understand what influence is controlling us. We are told that God brought to man all living creatures, to see what Adam would call them, and he gave names to all of them; so that to every sensation made on the mind, the senses had to give a right explanation, in order that man should not be led away by false explanations. The science is to separate the error from the truth or
the law from the gospel. The laws of Moses have passed through many modifications, and some have been repealed; others modified and amended to suit society, up to this day. The laws of Jesus are the same today as they were when they fell from his lips, and in all his teaching no word ever escaped him that put any restrictions on man. If Jesus ever gave an opinion, he gave it as such; not as a truth, but as an opinion of the man Jesus; but when he spoke of Christ, he spoke no restrictions (or commands).

I will give a few of the teachings of Christ, showing the difference between his opinions of mankind and the religious opinions of the world. These last never imposed any moral restraint, but “An eye for an eye and a tooth for a tooth.” Self was the ruling passion, and all laws were made with the idea of restraining the people to keep them under, so that the rich could ride over the poor. This made them jealous and crafty. The priests never instructed the people in the idea of taking care of themselves, but bound burdens on them, in the form of beliefs. These beliefs embraced all kinds of evil spirits. This made them nervous, and according to my belief, would make them create in their minds all kinds of evil spirits; thus making them more nervous. This was worse than the old Mosaic law, for that put the misery in the penalty, and their penalties only made the misery. The priests found that their laws were not sufficient to lead the people, so they invented evil spirits or ghosts to frighten them, so that they could control them.

I will show you how to form an evil spirit and how it will get hold of you. Take a child whose mind is all right. You have something that the child wants, and the law says if I take it, I must pay four times its value. Now the child wants it and contrives every way to get it. This makes it nervous, and it grows more and more nervous to have its desire gratified. It knows no principle of right or wrong and thinks it has a right to whatever it sees. It is under no restriction, except the law, and this law is of no force to the child. So some evil or ghost is invented to frighten the child into submission. Now the introduction of this last evil has given rise to more evils than all the laws of Moses; for then if a person wanted to steal anything, the punishment was in the detection (or fine). If the child stole a thing of no value, the law could not take cognizance of that, so they were obliged to get up some other humbug to keep the young in subjection. This brought out all the talent of the wise, who invented all kinds of evil spirits or introduced the old Egyptian errors into the world again. And now you will see relics of Egyptian superstition. Moses tried to free his people from it, but as his laws never reasoned at all, the people obeyed them through fear. So the world has been humbugged, even to this day, by blind guides leading the blind.

Ignorance and superstition have invented all sorts of beliefs; and as the senses are something independent of our belief, we put them into our belief, and all the misery that we suffer is the heat or odor that arises from our belief. This heat or odor is matter, and our senses are in it, like a person in prison. And when I come into this prison (or atmosphere), it affects me, just as it does the person who is in it. This atmosphere is the prison (or place of torment), and this is heated up by their belief. So when I change their belief, the fire of ignorance (or the heat) subsides, and their senses are relieved from a burden that binds them down. As disease is a belief, it has never entered into their minds (or senses) that their belief is the cause of their trouble. Let this be made plain to the people, and then they will not say one to another, “Know you this truth!” But it will be so plain that any person of ordinary ability can see it.

These beliefs will give way to science, and superstition and bigotry will be driven out of the minds of men, and the Bible will stand on the rock of science. Then when a person undertakes to say to you, “Believe this or that,” the people will say to such, “Show me your belief by your works to the sick, as Jesus showed his belief in his day.” Then all hypocrisy and deception will be driven from the land. The minds of men will take a more elevated stand, and men will be just what their works show them to be. Then when a doctor comes to you,
and you have to tell him all your feelings, and your health is his belief, you will see that his belief is not one whit better than the priests; who tell you a story about what they have not the slightest evidence of in truth. Then the people will take their beliefs into their own hands and will purge their minds from all these false superstitions that lay burdens on them and bind them on their shoulders in the form of rheumatism, neuralgia and a thousand other diseases for the benefit of the profession. The people will see that God never bound anyone; only by love for one another, and this love knows no ill-will towards its neighbor. It calls no one master but one, and that is God (or science); and science never made man or child unhappy to know it. It sometimes makes them unhappy in getting it. This is where all the trouble is. Men who are lazy would rather give an opinion on a scientific subject than to investigate it. All religious opinions are embraced without the slightest investigation; for if they try to investigate, it makes them nervous. This makes them create in their minds the identity of their belief. They attach their senses to their ideas, and their misery is in their belief. So it has always been. Men would always rather give an opinion than investigate a principle.

Phenomena have always taken place which the wisdom of the world has undertaken to explain. So when such take place, they are handed over to the wise men to explain; as though God's laws depended on man's wisdom or intelligence for an explanation! All new theories are opposed by the wise, who never admit them, until the truth of them is so apparent that their opinions are not wanted for their success. Then they come in and steal the thunder, claim the discovery; cheating the inventor out of his birthright by pressing him, until he - like Esau - will sell all for a mess of pottage. This is human nature. It was just so in Jesus' days. The priests and doctors tried to buy him out, but Jesus told them that to put his ideas (or truths) in theirs would be like putting new wine into old bottles. Their bottles, being of leather would burst, and the wine would run out. To the priests, he said that their theory was like an old worn garment, and to put his truth into theirs would be like mending an old garment with new cloth. It would tear out and make the rend wider. So when they saw that they could not do anything with him and that he was going to make his theory (or doctrine) popular, they were afraid and said, “Our craft is in danger!” So they got the people enraged by telling lies and representing him as their enemy, while he was their best friend. They cried, “Crucify him! For our craft is in danger!” The silversmiths would lose their chance of selling their gods, for his ideas struck at all idolatry. So they crucified the man Jesus, thinking that they were destroying the Christ, but when this same Christ appeared again, they were afraid. Jesus' belief was very simple, but the people's superstition has put a false construction on it; and it was a stumbling block to the Jews and to the Greeks, foolishness. But truth proves itself.

It was then, and is now, believed that Jesus was trying to prove another world apart from this. Now there is not the slightest evidence that he ever hinted at a world independent of man's senses. On the contrary, all his acts went to show that he never harbored such an idea. I will now state what I believe Jesus' belief was, and the people may take it for what it is worth. Jesus never believed in any world at all, as the people do now. The old world was the old beliefs of the Old Testament, and no one believes that the writers of that refer to anything but their belief, for their own safety; for at death all was ended. Jesus believed that our senses were not a part of this natural body; that death was an unbelief and that the senses lived. So if the people could understand that their senses lived, then death was swallowed up in victory, and that belief vanished. This was all taught as doctrine. This, if believed, would put away all superstition and upset all forms and priestcraft, so they said, “Crucify him! It would not do to have such a fellow among us.” And after the deed was done, the priests and doctors gave a turn to public opinion and explained Jesus' ideas on their own ground; and the people could not see the cheat, but embraced it.
So what is religion now? It is about as near Jesus' ideas as Democracy is near the old-fashioned Republicanism of Jefferson's day. And if the disciples were here now, hearing the ideas advanced, it would be as new to them, as their ideas would be to the people in our days. Religion, like politics, is undergoing a change all the time and has just about as much to do with enlightening the minds of the men as political parties. It is like a sort of irritation to keep up investigation, like any error. The church is good in its place, and like laws, will act upon the simple and ignorant, until they are ready to embrace Christ's truth of "doing unto another as you would that another should do to you." As this is understood, the religion of man goes out of fashion. But it will be a long time; for they have decked it up like a fashionable saloon, equal to Solomon's temple. If Jesus was here now, he would not be permitted to talk in the churches. And if he had the privilege, he would not find that class of people that he associated with when on earth, for they can't attend meetings; it is too expensive. It takes quite a sum to hire seats for a whole family, so only one or two can afford to be religious. The rest have to stay at home or go to a cheaper kind. Like saloons, there are all kinds of religions to suit customers; and like doctors, they want to make something by their profession. So you see, it is the same as it was in Christ's day. They have turned the houses of the Lord into houses of merchandise and fancy goods and preach for doctrines, the commands of men. They thus show that there is not one particle of truth in all they say, for if it was true, it would not change; and religion, like all other fashions, changes every year, showing it does not contain one single true idea or one atom of science. Now let Christ (or truth) be preached - that man's senses will always exist; that he is just what he makes himself; and that his happiness is in his belief; and his belief contains his character. It must be taught that man's acts are governed by his belief; his happiness or misery being the fruits of his belief. His belief is the two worlds. To be in ignorance (or error) is in one world; misery and pain being the fruits. Science (or truth) is the other; and happiness and peace is the reward. So man has these two worlds in him, and he is the subject of the one he obeys; and God rewards everyone, according to his acts. I find no allusion to any world independent of man's senses; only in the brain of a superstitious world.

§ 4.

~ Another World III: ~

Did St. Paul Teach Another World as it is Taught by Christians? August 1860

Did St Paul teach another world, as it is taught by Christians? I answer, "No," and shall prove that Paul preached and taught this very science that I am trying to teach; and that he put it into practice as far as he was able. But he taught it more than he put it into practice, from the fact that it was necessary that the theory should be acknowledged. The world believed in religion, and their religion taught another world. This was Paul's belief, before he was converted to this science. But this science taught him that the wisdom (or religion) of this world was foolishness with the wisdom (or science) of God. Paul admitted Jesus as his teacher; and Christ, the God (or science). Therefore when he spoke of Christ, he meant something more than the natural man (or Jesus). When Paul tried to make the Corinthians understand this difference, he said that he came not to teach the wisdom of this world; so that their faith should stand on the wisdom of man in the power (or science) of God.

What was the use to speak of the wisdom of this world that was perfect, as they thought; for all of this comes to an end. But he spake of the wisdom of God (or science) in a mystery to them; even in a hidden mystery that was with God before the world or man was formed, which none of the princes of this world knew. For if they had known this science, they would not have crucified the man that taught it. This science was foretold and expressed in these words. The natural man's (or error's) eye had not seen, nor ear heard; nei-
ther had it entered into their hearts that to be good was a science that God had prepared
for those that could understand. But Jesus had taught and acknowledged it as the true sci-
ence (or Christ). The word “science” was not used in those days, so that some other word
must be used to convey the idea of this truth. As there was no settled opinion in regard to
the word, but all acknowledge the power, each person was left to himself to express it in his
own way. So it was, as Paul says, a mystery to the wisdom of the world, and even to this
day it is not admitted by the Christian churches, except as a mystery. And still they stand,
as they always have stood, looking for it to come, when it has come, and they know it not,
but eat and drink with the wisdom of this world, as they did in the old world, till the flood
came and swept them all away. So it will be with this science. The world will oppose it. It
will be crucified by the church and priest, hated by the doctors, despised by the crowd,
laughed at by fools and received by the foolish of this world. For as science, to the natural
man, is foolishness, they cannot understand it. To the wise of this world, it is a stumbling
block.

Now Paul labored to reduce this something to a science, in order that it might be under-
stood. So it was necessary to separate it from the wisdom of this world, and the way to do it
has always been a mystery; from the fact that you can't introduce any science, except by
some proof. For to talk of a science is talking an opinion of something you cannot prove;
and to show the phenomena, without any scientific explanation, leaves it as much a mys-
tery, and the world is none the wiser. So to teach a science is to put it into practice, so that
the world can be put in possession of a truth that shall be acknowledged to be above the
natural man. Now if you will read all Paul's writings, you will see that this science was what
he was trying to make the people understand; for if they could understand it, it changed
their motives of action and made them act from a higher principle. This principle was a sci-
ence and proved itself, but to make it understood was not an easy task.

I have been twenty years trying to learn and teach it and am at times nearly worn out,
but when I think of Moses teaching it - or trying to - for forty years, and then only seeing for
other generations what he could never enjoy, it makes me almost sink to the earth. Even
Jesus, as a man, thought that it would become a science in his generation; but he was not
sure, for he says, "No man knoweth; not the angels of heaven or the men wise in God's wis-
dom, but God alone." He knew that it would be established on earth, as it is in heaven. So
eighteen-hundred years have passed, and yet the same angel is sounding with a loud trump-
et saying, "How long shall it be till the wisdom of this world shall become reduced to a sci-
ence, so that it can be taught for the healing of the nations; so that man will cease from
teaching lies, and learn to speak the truth?" Then an opinion will be looked upon as an
opinion, and science will judge the correctness of it. Then all kinds of opinions will be
weighed in the balance of science, and the wisdom of this world will come to naught. Then
will arise a new heaven (or science) and a new earth (or man), free from disease (or error);
for this old world (or belief) shall be burnt up with the fire of science, and the new heaven
(or science) shall arise; wherein shall not be found all these old superstitions, bigotry and
disease; but where there is no more death nor sighing from some ache or pain, which aris-
es from superstitions of the old world.

Then shall come to pass that saying, "Oh! death (or error), where is thy sting! Oh! grave
(or misery), where is thy victory!" For the sting (or belief) in death was sin (or ignorance), but
the gift of science is of God; which is eternal life. This life was taught to man by Jesus and
called Christ, instead of science; and to know this science (or Christ) is to know eternal life;
which is eternal progression in the science of God. This science teaches man how to break
off from all errors (or bad habits) that lead to disease; for as disease is in his belief, to be
good is to be wise. But health does not always show itself in science, for the fool in his
heart says there is no science (or God). Therefore, the fool is happy in his knowledge. So are

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a great many persons happy, according to Paul's idea; who are wise in their own conceit and are puffed up with the flattery of the world. But their wisdom comes to an end. They come up, like the flowers of the field, and flourish as a politician, or in some other way for a time. But the dew (or wisdom) of science passes over them, and they wither, for the want of something to sustain them. Seeing themselves behind the times as scientific men, all their wisdom taken from them and turned out with the ox to eat this world's food (or grass), they then see themselves as a man sees himself in a glass and then turns around, walks off, and forgets what manner of man he was. Then his friend, who once knew him, will know him no more; for his wisdom is numbered with the dead ideas that never had any life, except for the animal life (or wisdom of this world). So here end the lives of the small and great; the earthly prince or the ignorant beggar; both find their level in the grave of their belief. Their hope is in their belief, and their belief is in their error, and all must yield to science; for science will reign, till all error is put out of existence. And when this great science is established in this world, as it is in wisdom, then to be great is to be wise in science.

§ 5.

~ Is There Another World Beyond This? ~
Aug. 12, 1861

Where is the proof that there is another world beyond this? All will admit that it is the Bible. I am willing to abide by the decision of this book for proof, but I may differ in regard to man's opinions about its language. I venture to say that there is not the slightest evidence that Jesus ever intimated that there was a world separate and apart from man's belief. All he said and did was to show that this other world, as it was believed by the Scribes and Pharisees, was false. If Jesus had lived in these days, he would be called, as he was then, an infidel. I will take the man Jesus, as I find him, and see if I can gather from what he has said and done what his ideas of another world were. All will admit that he was a very good man, independent of what he taught; but so far as this world's goods went, he had nowhere to lay his head. So his goodness must spring from another source than dollars and cents, as he had none of these. His food (or wisdom) was not of man. It was above the common opinion of the world. As far as this world's goodness went, he did not make much account of it; for when they were boasting, like all vain men, about their Christian goodness, he said, "If you love and help them that love you, what reward have ye? Do not sinners the same?" His goodness was not in anything that man could do as man, for when called to pay his tribute money, he sent Peter to catch a fish and get the money out of it. Here he showed some wisdom; to know that the very fish that would bite the hook contained the money! Perhaps the opinions of the wise may explain whether Jesus caused the fish to come around and bite, or how it was. I shall not try to explain now, but leave it to those who believe it a literal truth.

Now I think I can give an explanation of Jesus' belief. At the time of the birth of Jesus, the people were superstitious and ready to catch at any marvelous thing they could not explain. Jesus, from some unknown cause, had been studying into the laws of mind, till he came to the conclusion that the priests were a set of blind guides, talking about what they knew nothing of, except as an opinion; and that they were deceiving the people by pretending to have power from another world. Jesus knew that all their theories and pretenses were based on the ignorance of opinion, but he could see there must be something in all the phenomena. Hearing of John's preaching, he went to hear him and then saw how it might be reduced to a science. Here was his temptation. If he used this wisdom for money-making business, he could not meet with the same results. It must make him selfish. So he concluded that he would risk all the sneers and opposition of the religious world, and stand
up and defend a science that struck at the very roots of all religious superstition and public opinion; and tested all things by one living and true principle.

The Old Testament, being their Bible, he had to explain its meaning and show that the writers had nothing to do with religion, but that they taught this great truth. So he had to speak in parables. His wisdom, being based on science that he could prove, he commenced to put it in practice towards disease; and as disease is made of ignorance and superstition that never had any foundation, except in opinions, it must be met by a wisdom superior to an opinion. All the world’s superstition and wisdom was based on an opinion, and to meet it was to spiritualize everyone of their ideas. They believed in a literal heaven. To this, he gave a spiritual meaning, saying his heaven was not of this world of opinions, but of science; and he would bring it down to man’s understanding. This they could not understand; for his kingdom was science, and their opinion of it was their belief; and their belief located it in space and attached their senses to it as a place where this wisdom was and called it a “God unknown” to the people. But the priests had condensed these phenomena into an identity called God; had given him power over everything they could not understand; and robbed him of wisdom that explained their ignorance. They created a God after their own heart (or wisdom) and set him in the heaven of their own belief. Thus the priests have placed misconstructions on every passage in the Bible which condemns superstition and taken all the wisdom to themselves; while the very science that the Bible contains is their worst enemy. This has made the war spoken of in Revelation, written by John the Baptist, seem to be written by an insane man. If anyone will look at it, it will be seen that it is a book of the progress of science over the opinions of the priests. It will be seen how he labored to show the people that the priests’ ideas bound them and kept them in bondage. But his writings fell into the hands of the priests, who put their own construction upon them and turned the guns on the people, who might be taught to see through their wisdom. So the Book of Revelation, like all the others in the New Testament, has been stolen by the priests, turned and twisted and misconstrued to prove that men were writing to establish the truth of the priests’ opinions.

Now I know, by the cures I make, that disease is made by the false constructions of priests; and I shall show that not one of the writers of the New Testament ever had an idea of priestcraft. But the priests, knowing that the people fell in with their views, stole the ideas and persecuted the authors, just as they do at this day. The priests came to be the teachers of good morals and order. I shall show that science has had to fight this battle with priestcraft all the time.

Jesus had to establish a kingdom, as the priests had done. Theirs was based on opinions; his on science. So everything that they believed was only an opinion, which his science could tear to pieces. So he begins by saying, "Seek first the kingdom of heaven" - that is, seek wisdom (or science). Then all their craft could be explained. Then he says, "The kingdom of heaven has come unto you, and ye will not receive it." That is, the science is here, but you will not try to understand it. In the Old Testament, David called this science “wisdom” and exhorted his son to seek it, first of all. Jesus called it the “kingdom of heaven” and calls on all men to seek it. If this wisdom and the kingdom of heaven were not the same, then Jesus and David had different ideas of wisdom.

Does the priest call on the people to get understanding? No. That is what they fear. The priests want them to have religion; that is, to believe in the creeds which cramp the intellect and bind burdens upon them, so that they can lead them. They fear investigation; for it is death to their craft. I will say a word or two about priestcraft. The people mix up priestcraft and religion with good morals, civilization and science. This makes it all confusion, as in political parties. You often hear young men claiming to be Democrats and quoting Jefferson and Madison; not Pierce and Buchanan. Their claiming these men as their leaders is like a
man quoting the acts of his ancestors who are dead. They are like potato tops; the only thing worth anything is underground. So the ideas of these men who are dead are as far from what they quote as the tops are from the bottom. Those persons quoting Christ and claiming him as their leader are like young voters claiming to be disciples of Jefferson. There is not one idea now advocated that was thought of by any of the presidents, up to the time of Pierce.

Men who claim to be Democrats attach themselves to a name that was once attached to a popular party; while the party leaders and principles are long-since dead and underground. It is the same with Christians. They attach their senses to the popularity of Jesus and pretend to be his followers, but have not the slightest claim to wisdom or goodness. Religion, like politics, is undergoing a radical change. Men are separating the chaff from the wheat; principles from opinions; goodness and science from religion; and superstition and freedom from slavery. This is the warfare. The general heading the divisions of the armies of wisdom against opinion is science. Ignorance leads the opposite army. The political parties are but one division of this great battle. Religion is one, and the medical faculty is another. Public opinion is the echo of both. All these are in opposition to the Science of Truth. Yet in these battles, the truth is left on the field, when the leaders flee.

These three parties - the priestcraft, political demagogues and medical faculty - are marshaled against the Science of Wisdom; and it is not strange that man should falter and turn back. What claim do the leaders put forth to convince wisdom that they are right and ought to be sustained? In the first place, the priest advances his opinions, claiming to be a teacher of this unknown truth (or science). He embodies it in the image of man, called God; gives him all power his wisdom is able to condense; and calls on all to obey and worship him. Science sees no wisdom in such a God. So of course there is no sympathy between the scientific and religious man. The doctor gives his opinion, but the science sees it as nothing but the opinion of persons who lived long ago that they quote, like the priests; without any scientific wisdom. So it is with the demagogues. These all made the scientific man of no account. For science is not ambitious. It is not puffed up. It wants no office. It asks no prayers or keeps no fasts. It is perfect harmony. It does not want to be dressed up with a military coat and cap and get on a horse; neither does it wish to dictate to the masses. Is that the case with opinions? No. Opinion is vain. Its happiness is in its vanity. Its misery is in its exposure. It seeks low company for popularity and gain. It is hypocritical. It has a face for every position where it can see anything to gain. It fasts. It prays. It talks loud at times and very meekly at other times; and it goes for good order, where its interests are concerned.

Science is its enemy, so it sneers at science. It calls it visionary and scheming and warns all men to keep clear of it. It does not want to be dressed up with a military coat and cap and get on a horse; neither does it wish to dictate to the masses. Is that the case with opinions? No. Opinion is vain. Its happiness is in its vanity. Its misery is in its exposure. It seeks low company for popularity and gain. It is hypocritical. It has a face for every position where it can see anything to gain. It fasts. It prays. It talks loud at times and very meekly at other times; and it goes for good order, where its interests are concerned.

Science is its enemy, so it sneers at science. It calls it visionary and scheming and warns all men to keep clear of it. It refers them to the priests and Bible for instructions not to give heed to any science that goes to put down religion. It is very earnest for freedom, based on an opinion; and this must come from the leaders of these classes of the wise, for it is jealous. One of these parties is in the world and has an identity. The other is in the world and not recognized. Its opinion is matter. It is seen in man. But as science is wisdom, it is not seen; yet it is acknowledged. Opinion looks upon it as a law, without any wisdom or anything like itself. So it is, but nevertheless, it is something that man must respect more than anything else. It is, to opinion, like the wisdom of the dead; respected when attached to matter, but when the matter is annihilated, the wisdom is without an identity, like a thing that once was but now is not. To give science an identity, you must have a resurrection of the body (or wisdom), so that man can put himself in it and make it his God and himself.

Take George Washington. The man was matter. All men speak of him now as the father of their country. Let us see. Washington had enemies. Did they attach their senses to the same man that his friends did? I say, “No.” His friends were attached to his wisdom, and his wisdom is in the American Constitution and Government. Here is where Washington is; and
all the wisdom that is in man's breast that sympathizes with Washington is in the Constitution. Where are his enemies now - or that class of hypocrites that pretend to praise Washington? They are found just where they were when they were undermining him (or the Constitution) by electing Jefferson. All their sympathy was buried in the grave of Washington, and ever since, they have denied the resurrection of the truths that the people believed in. So Washington (or the Constitution) is mocked at and spit upon. This Washington (or the truth) that is condensed in the Constitution is the very Washington; and ever since opposition to it sprang up, wise men and prophets have foretold that the principles of Washington will rise in the form of the Constitution, and man will attach his senses and life to it and feel as though it was a part of his very existence. Then it can be said, "Oh, Rebels, where are your opinions? Oh, traitors, where are your graves?" Your graves are in secession. Your death is in your acts. The true, living Washington will once more appear in the President of the United States, and the devil (or secession) will be cast out. Men will attach their senses to the new constitution of wisdom. The old constitution of opinions (or matter) must die to establish the new. Then men will not be heard denying the very land that gave them birth. Then Washington will be seen in the Stars and Stripes, and secession (or the devil) will be chained to the earth (or opinions) as a warning to others not to make war against this truth; with the idea of governing the wisdom of God by the prince of darkness. Then opinions will be looked upon as emanating from the world of darkness (error) and science, from the wisdom of God.

To the natural man, every man is a shadow; for he is the opinions of the spiritual man. So when you hear a man giving an opinion, the real man (or substance) is not seen or known. So of course it is an opinion; for if the thing is known, it is not an opinion, but a fact. Let this fact be admitted - that life is something that cannot be seen; only the shadow. This shadow is not life, but an echo whose cause you do not see. You only hear the sound. And let it be understood that everything not governed by mathematical truths must be wrong. Then men will be convinced that the cause is not inside the wrong, as an opinion. If you give an opinion, it shows that you have a doubt; so the truth is outside the opinion. This something that I call "wisdom" is something that does not change; while opinions (or matter) do change. For illustration, I will take a child. A child knows its mother, not by sight or touch, but by its mother's wisdom (or love). If the mother could be deceived, the deception might act upon the child; for there being no wisdom in the feelings, the senses (or life) may be deceived, because life contains no act of selfishness.

Life has no inventive powers. It cannot see evil. It is all charity. When it hears of evil, it does not understand it; for evil contains restlessness. Life does not. Life will not make war. If it is pressed upon by error (opinions), it leaves and attaches itself to some other idea. Its identity is in knowledge of itself. It is love (or an element that fills all space). It cannot be any less or any more. This is life. Its character is sight, smell, taste, hearing and everything that is true; everything that cannot be changed (or seen) by opinions. It is an element of itself, not known in opinions at all. Opinions admit it, but call it a mystery.

§ 6.

~ Belief in Another World ~

1864

Suppose every person could disbelieve in another world, as it is called. What would be the effect on each individual? Let everyone put the question to himself. Reader... do you suppose that if you could disbelieve in another world that it would put you out of existence, as long as you could believe? For as long as you believed, you would be in existence. Now imagine the heavens and the earth and all that in them is - can you doubt that there must be a something that knows more than you do? Then the next question comes up. "Where is
it?" You cannot say, “In heaven," for you have denied this place. Jesus answered this question of where heaven is by saying, “It is in you, even in your thoughts." So the kingdom of heaven was in their minds. Now this is my belief. So it is with the other world. It is all in the mind. Now get it out, so that the mind does not contain it – then what exists? You exist, and that you know, if you know anything. You know that you are always learning something new. This you know. You know that matter and mind are always changing. You know that science is progression, and that its truths always have existed and always must. Even if all the people were swept from the earth, still the truth of science would exist. Science in you teaches you that you are a child of science, and therefore your identity cannot be lost. So to be a child of science, you cannot leave the father and go into a belief of what you can show is nothing but an opinion.

Now where does science look for the God that it worships? In the clouds? No. Does it call it up from the vast deep? No. Then where does it seek it? It looks at the evils of the world and says, “How long shall man wander in darkness, looking for wisdom, when it is in himself, and he does not know it?” It is the higher principle of our nature. Now let this higher principle rise with me above all the opinions of men about another world, and come up hither, and sit on the clouds made by superstition, and look and survey one vast space, where perfect light and harmony exist. Now turn your eyes to the earth, and see men's eyes turned upward to see this world, and listen to their stories about it. See them down on their knees, begging an unknown God to guide them to this world. So the superstition in regard to it is that the spirits of all those that they have created and believed in come from this vast place, where men never come, nor ever will come, till he breaks the fetters of idolatry, and by the buoyancy of his wisdom, rises by his own wisdom, unfettered by superstitions, into the glorious light of science.

§ 7. ~Answer to a Question~
April 1861

"Why do you not rub your head when sick?"
“Because I have nothing to rub out.”

Now here are the two modes of reasoning. The natural man never sees that the misery follows his acts. When he reasons, it is all action with him, and he never dreams that reaction is the true wisdom. So the natural man is courageous at first, for he does not see his real enemy. His real enemy is the natural result of his acts, which is reaction; the true wisdom that will always measure to action its own measure. The wise man sees the wisdom of the thought before it takes effect and destroys it. When the patient asked the question, he had the answer in the question; for his ignorance was what I was rubbing out. So if he had known that, he would not have wanted any rubbing.

I will illustrate this mode of reasoning by Jeff Davis and Abraham Lincoln. Davis' wisdom is all action; not having the element of true wisdom (or reaction) in all his acts. He is ambitious and wants his own way. This makes him a one-idea-man; all go-ahead, without wisdom. His will is law, and man must obey. As he sees no reaction (or wisdom), he shows courage; but it is the effect of ignorance. Lincoln does not reason. His acts are governed by the people, and his wisdom is in knowing the laws and in putting them into execution, according to the will of the people. He is not a dictator, but a servant whom the people have chosen. Here is the difference. Davis is a dictator without wisdom or courage. Lincoln is a servant who has respect for his master; the people. Knowing that his acts are the wishes of the people, he is strong; he does not boast, for boasting is cowardice. Now when Davis sees the reaction of his folly, he will flee; for his wisdom is of this world, not of science. For if he had the science that action and reaction are equal, he would have seen that he was build-
ing up a tower that would fall and crush him in the ruins of his own wisdom. He did, indeed, show some spirit when his tower was rising, but when the winds of the Northwest blew upon it, it commenced to tumble; the rocks and mortar began to fall, and he trembled, for his reason had departed from him. His friends forsook him, and he tried to find a place in the mountains to hide himself. For the day of retribution had come - and woe to them to whom it shall fall. The last is a prophesy foretold; the latter part of.

§ 8.

~ Answer to an Article in the New York Ledger ~
August 1860

Mr. Editor:

I see an article in your paper of August 9, 1860, taken from the New York Ledger, in which the writer gives a minute account of a very remarkable case of clairvoyance or vision, as it is called, in which Dr. E. W. came in possession of a fact that he could not have received through his ordinary senses. Cases of this kind are frequently occurring and are accounted for on the principle of an overruling Providence, interesting itself in some foolish trouble that man has got into. Just as though Dr. E. W.'s son must be returned to his father by the destruction of a young lady! As though God took this way to show his power! Oh! Vain man! How long is God to be misrepresented by such ignorance and superstition! The time will come when this heathen superstition will give way to a higher development of God's wisdom, and God will no longer be made the cause of so much misery in this world of error.

I accept the doctor's account of what he saw. I have no doubt that it took place to the very letter - and he is responsible for the phenomenon. I can account for the phenomenon on the grounds of superstition and show just how it was brought about, and thousands of other like cases. It is not denied that persons can throw themselves into a nervous state, to that degree that a scene that is troubling them can be seen and described to perfection. I have been excited upon some cases of disease; so much that I have seen a whole scene, as this doctor did, but under another state of belief. And if my belief had taken place, the opposite effect would have taken place. I will state a case for the benefit of the profession.

A lady, being very sick and unable to walk, had great confidence in my power to heal and wished me to visit her. But owing to engagements, I could not leave. So I sent her husband a letter, saying that I would visit his wife for one week, and on Sunday between the hours of eleven and twelve, I would make her rise from her bed and walk. In two or three days, I received a letter saying that the lady was made very nervous the night she received my letter, but was better the next day. On the day I was to make her walk, I told some of my friends that I would have three or four strangers there to witness the scene. The Sunday following the scene, I received a letter stating that the lady arose from the bed at the time named and walked into the dining room and returned; also that there were three persons from a neighboring town witnessing the scene.

Now what I wish to say is this. In the case of the lady I made walk, I was aware of my effect on her, and my mind acted upon hers to bring about the phenomenon I produced. As the time drew near for her to walk, I, of course, grew more anxious to have my cure accomplished; so at the hour appointed, I was sitting alone, and the scene was just as I described it to my friends. Now if I had believed that the lady was going to die with consumption - for that was what the doctors called her disease - I have no doubt but that I could have killed her, just at the time appointed; that is, if I had known that she was very sick and that a certain day, in a certain month, had a great effect on consumption, and if I feared that she would have died on that day. I have no doubt that my own mind, directed by ignorance,
would have produced the phenomenon, as the doctor did in the case of the young lady. I have no doubt that, from the ignorance and superstition of the doctor, his mind affected the young lady, as mine did the sick lady, but with this difference - I knew what I was doing, and he did not. But each belief acted upon the persons, just according to direction. The doctor, from his superstition, saw in this young lady - or thought he saw - the image of his wife. So the very first impression made upon her was bad. It would make her nervous. Then it was followed by remarks to her parents, so as to get their minds all centered on their child. This was enough to get her mind into a nervous state, just fit for the phenomenon that the doctor had laid out. As his mind was watching the young lady, she became more nervous, and at the time that the phenomenon occurred, no doubt but the doctor's own mind was tormenting her and his own soul, by the superstition of his own brain.

Now put the doctor in possession of the science of God (or truth), and this would not have taken place. This science gives man the consciousness of life independent of matter; and in this life is the operation of principles and the action of thought, which shows itself in the natural world in some form of disease or misery. This life contains the reality, and here is where we must seek for the causes of our own troubles. And as we investigate it, we learn that to think wrong towards anyone is as much a sin as to do or say the same - and in certain cases, where there is much excitement, its effects are the same. The influences making our happiness or misery are, in either case, spiritual; but in one, they are of God and in the other, they are the inventions of man; and if we direct these towards others, they are affected by them. With this knowledge, the doctor would have felt that he injured the young lady and dishonored himself, by the process of mind that he kept up. To account for the similarity which he observed in the young lady and his deceased wife, he sacrificed her with consumption and directed the parents to do the same. So the life of this young lady was surrounded by enemies and hypocrites, who brought about the sad phenomenon, which they had made.

§ 9.

~ Aristocracy & Democracy I ~

1863

Mankind are governed by two principles acting together, and I will call them Aristocracy and Democracy. These terms are used in describing political parties, but their real meaning is not brought out. These elements always act together, for either alone is harmless. Democracy is the ignorance of the masses and serves as a medium for Aristocracy to work through; this is shown in the demagogue. There are what is called the rich aristocracy; but they are not the ones who rule the nation. They accumulate money and are governed by the same popular demagogue, when it is for their interest. The scientific element has no identity as a party and is shown in opposition to all parties. Aristocracy and Democracy, I call the two extremes of one party. They are like the serpent, which when killed or cut in pieces, comes together and lives. They are found in all sects and parties, under different names. In religion, they are in the priest and people; and again, in the physician and masses. In both cases, Aristocracy reigns over Democracy, and there can never be a change, until these extremes are severed; for Democracy is the body of Aristocracy. Cut them asunder, and each will find the other. It is false that they are opposed to each other, as it is popularly believed.

Wisdom is riches, so the scientific man is rich; and as money is a figure of wisdom, it is Aristocracy (or money), as opposed to Democracy. So it is - for no man with money wants to give it away and become poor; and neither does a wise man want to lose his wisdom and be ignorant. They are both opposed in these instances, and there cannot be but one mind about it. Men divide on the application of the word. Aristocracy of wisdom is thought to be the same as that of party, when one is the counterfeit of the other. Teach man how to rea-
son, and he will free himself from the aristocracy of party, for this is the head of that serpent that has deceived the world. Give man wisdom, and he will easily detect him and find out his abiding place. This spurious aristocracy is always found drumming up democracy, feeding the food of envy, exciting their passions and telling them how they are oppressed by the rich. The fraternity of divines is also of this serpent. They are constantly appealing to the rich to take care of the poor and instruct them for the reputation of the church. But the worse representative of this class is the aristocratic physician, for he has entire control of the democracy. These three types of one serpent are the same in power, and each leads the masses. Let them be exposed by wisdom, and their influences vanish.

If men questioned opinions, they would see that their trouble arises from their beliefs. Ask a person what diphtheria is. The answer is, “A collection of white sores in the throat always indicate the presence of this disease.” Here a disease is admitted outside of a phenomenon. The invisible diphtheria is the genuine, and the white sores come from it. This reasoning admits that the name “diphtheria” is the disease, and the effect seen is what follows the name. Admitting the effect, man looks for the cause; and finding no name, he names the effect, which makes a cause, in his belief. If man knew what produced the effect, he would have given no name, but would have shown the causes. This would end names and stop diseases, and then cause and effect would be the things to reason about. Then man would look back of the phenomenon to learn what produced it. For instance, if anyone happened to have a discharge of water from the head, he would reason that it came from some little excitement on the mind, which he could not name. But now in such a case, he would say he had the catarrh; and this is the name of the effect, which we believe is disease. Throw away names, and we get rid of disease, and then the great necessity of the medical faculty vanishes. There is no need of naming every effect on the body. The only good done is to make a thing corresponding to the name. Destroy the word “consumption,” and the effect that gives rise to it would never appear.

I will show how to make the word intelligent to a person. Teach a man that a certain amount of clothing and pure air is necessary for his health; that low-studded rooms, exposure to night air and chilly east winds are very dangerous; also that bad blood, narrow chest and the habit of sleeping and sitting in a certain position are injurious; and when he believes it all, he is certainly two-thirds in consumption. To cure him is to take him away from his error and convince him, by your own life, that the whole belief is false; and the evidence brought forward is the cure. To set people reasoning about the folly of such opinions is to drive disease out of existence. If the people ridiculed and laughed at the ignorance of the profession, the doctors would hide their heads and cease their loud talk.

Start a lie. The people give it an impulse; it spreads and circulates through the country, till everyone is satisfied that it is true. That is the success of a lie. Now if the people would not repeat the words of a physician, admitting that they are from superior knowledge, this quackery would end. The idea of disease is installed into the minds of the people as firmly as secession is at the South. And it is as hard to convince man that his disease is of his own make, as it is to convince the Southerners that they are the authors of their present misery. Look into the newspapers, and observe the manner of accounting for certain phenomena. The most absurd stories are given in explanation of remedies; as though there was real efficacy in the application used. A person afflicted with the rheumatism is obliged to apply the sting of a bee to the parts affected, as a sure means of restoration. Then follows an explanation; which is merely an opinion. I know from my own experience that the word “rheumatism” applies to some effect on the body, but men take the effect for the cause.

I will describe a case. Two persons get into an excitement and become heated up with passion and fear. The excitement does not pass off, and each returns home feeling sharp pains in his joints. One takes no thought of it; the other is alarmed, and they both send for a
doctor. One sends for an old school allopath, who tells him he has acute rheumatism. The other sends for a quack who, knowing nothing of the disease, tells him that there is no serious trouble. He merely got excited and is heated and inflamed, and as the excitement abates, the blood will cool, and he will be well. He told the cause; therefore, there was no need to name the phenomenon. The other did not tell the cause, but named the phenomenon. Here is a name of something that you are ignorant of, which has an existence independent of the person who caught it. Here is where the error lies. Each person was the cause of his own trouble; both would admit it when explained, but in one case, the cause was not alluded to; while another idea, the invention of man, was introduced. Drive the name of disease out of the world, then remedies will cease, and men will find that their troubles are within the control of their own wisdom.

§ 10.

~ Aristocracy and Democracy II ~

There are two opposite principles in society, named Aristocracy and Democracy - but this is not all. The former always dictates and seeks to govern the latter which, being ignorant, cannot rule. By means of hypocrisy, it governs the masses, but it is not the only governing agent. Another element opposed to it also acts upon the minds of men. Science dictates to no man, but proves all things; while the religion of science embraces all things. Neither of these contains that love of power and deceit, which distinguish the two I have named. Priests govern the people through hypocrisy, but science requires not even a belief to establish itself; and when it is understood, its fruits are universal freedom and charity. Since it works out freedom, science is unpopular; for that, united with democracy, forms a perfect system of slavery. Disease is another combination of the same elements. The leaders of the medical schools, through the hypocrisy of their profession, deceive the people into submission to their opinions; while the democracy forge the fetters which are to bind them to disease.

Science, which would destroy this bondage, is looked upon as blasphemy, when it dares oppose the faculty; and religion has no place in the medical science. Likewise in the church, the religion of Jesus, which is science, is never heard; for it would drive aristocracy out of the pulpit and scatter seeds of freedom among the people. Nevertheless, the religion of Christ is shown in the progress of Christian science; while the religion of society decays, in proportions as liberal principles are developed. Man’s religion labors to keep science down in all churches, North and South, by suppressing free discussion; for aristocracy will not hear anything tending to freedom. It wishes to govern democracy, as it always has done, by arbitrary power; for the masses are always in slavery, either black or white. African slavery is recognized by state laws, and these are endangered by striking at the Constitution; therefore aristocracy opposes any discussion of slavery in politics, while democracy dutifully opposes any discussion of the same in the pulpit. This affects the white slaves at the North. So nothing was so tenderly handled before the war as slavery. There was no freedom of speech allowed, unless it be in favor of the extension of slavery. This was white slavery, and the opinions of democracy ruled.

All men are more or less democratic, for they are not wise enough to govern themselves and rush into aristocracy from fear. A man who denies all law and vindicates unrestrained freedom must depend on some arbitrary power. Slavery is to elevate democracy, but aristocracy aims to keep it in subjection. It is easy to distinguish them. One appeals to the people in their own element of prejudice and passion and tries to convince them that the other party seeks to enslave them. Science tries to open their eyes; it shows them how their masters are binding them, but this requires reason, and they will not listen to it. So they contin-
ue to bind themselves with their own burden, till they can't help themselves; then, kneeling
down, they kiss the hand that oppresses them. Democracy will not apply as a name for lib-
erty; it is counterfeit and deceives many. Throw away all doctrines that deceive or enslave
man, and democracy will break from its leaders and come forth in the field of science and
religion.

§ 11.
~ Superstitious Beliefs ~
April 1861

Man, to understand himself, must know how he stands in society; for public opinion is
the standard of all our acts. Now to know ourselves is to see where we, as one individual,
stand to the surrounding influences that act upon us. For we are mere machines in the
world, to be moved and regulated by the wisdom of God (or science) or by the opinions of
mankind. These opinions are what cause all the misery in the world; so to know ourselves is
to know science, which proves all things.

I will show where every man ought to stand - and to show more clearly where I am, I
must take the two extremes of man's belief. The first is the religious belief of another
world. This class embraces all those who are affected by it and all false ideas based on phe-
nomena that cannot be explained. Many of these ideas purport to come from the dead or
are opinions; so it takes in all the superstitious who bow down and worship this belief. If a
man believes that his power comes from another world, then all who embrace this belief
are ready to acknowledge the standard. This standard of the priests had its full sway in ear-
yly ages, when the priests cured all diseases. At last opposition arose, as in all humbugs, and
a more learned class of humbugs sprang up, who led the more sober part of the people.
They admitted the religious error and made a still more religious belief. So you may trace
the grand scheme of humbugs from Judaism down to the present day. When new phenom-
ena appear that affect one, they also affect the other. Just keep the two before your eyes.
You will find the same reform, as it is called, in these two humbugs.

The spirits of the dead and all kinds of superstition have been battled by science and
their standard driven from the dark ages of heathen idolatry, step by step; sometimes ap-
ppearing in various forms of assumed wisdom, again splitting into parties and settling down
into deception. This will always be, until man sees himself in the true light of reason, not of
opinion. To show the two extremes of humbug, I will take one that is established and is as
real to those who believe it as that the sun rises. This is the allopahy practice of medicine.
This is the very foundation of man's belief, and to give it a character and standard, it must
have a religious belief as erroneous as its father, the old church. These two go hand-in-
hand, and their absurdities have called out another class, the spiritualists; accompanied by
their physicians. These are at war with each other, and what looks absurd to one of these
parties is true to the other. Each has its standard of belief to which it bows down and wor-
ships and which is as real to them as their own existence.

I will show that they are the two standards of the world. The standard of science never
goes back to precedents for its proof, but shows its science by its works. If it goes back, it is
to show that the world has progressed; not to rake up some wisdom, but to show that the
world has progressed every day in science. The science of life contains the two classes
above mentioned. As I have said, the spiritualist goes back into the dark ages of Judaism,
where the belief of heaven and hell and spirits of the dead were invented, together with ev-
ery kind of heathen superstition, to seek wisdom by which to correct the errors of the age;
supposing that the world was wiser then than now and showing that any foreign intelli-
gence purporting to come from abroad is worth more than what they get at home. Now

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does science go out of the way? No. Chemistry is here, just what it is everywhere, and the chemist is always showing his improvements; and so it is with all sciences. But that science founded on opinions is proved by referring to someone's opinions. And when you go to the opinions, you are sent to another, and so on. It is like chasing a jack o'lantern to find the basis independent of an opinion. The science of health is in the hands of these blind guides. There is no difference between them. They are the two extremes of humbug. One belongs to the upper crust; the other to the lower. And if there chances to be a person not under one of these two classes, directly or indirectly, I should like to see where he stands.

Disease is one of the heathen inventions and has had as many names as any political party ever had, but is always the same thing. The serpent was its author (or inventor) when it made Eve eat the forbidden fruit. As that was a sin, it poisoned all the human family, as is believed. And as sin is disease, all men became diseased; for all have sinned, the Bible says. The apple that brought on the first disease could not have been eaten by the inhabitants of the world, so that they must have caught it from our first parents. Thus catching diseases originated; but Jesus condemned this idea when he said the old proverb was done away with; that the father had eaten sour grapes and the children's teeth were set on edge, showing that it was a lie. But the people believed it. As the serpent was lost, or metamorphosed into the devil, and the people were made to believe it, it became necessary to have a place for him to dwell. So hell was invented as his dwelling place. And as he still held his old grudge, because he was driven out of the garden, his whole power was aimed against mankind. We next hear of him tormenting Job with boils; so that disease was his invention. He used to send out young devils (or evil spirits); and sometimes the Lord employed them, as when he wanted to deceive Ahab. These devils could enter man and make him do all kinds of things. They tried it with Jesus, but they could not deceive him; although he recognized their existence, for he used to cast them out. These devils had teeth, and they could also talk. The Bible is full of accounts of their tormenting man; and if it is true, or the Christian explanation of it, then there were evil spirits at the time the Christian era commenced, eighteen-hundred years ago.

Now where are they? If man is not affected by them - who is the author of our troubles? Man is affected more than he ever was. These same devils reigned in the time of Jesus, and he sent forth his disciples to cast them out. He said that they would be destroyed at the end of the world, for then the devil and all his works shall be destroyed; and death itself. Then there should be no death nor hell. They were to be cast into the lake of fire. Jesus put the power of destroying these evil spirits in the hands of his disciples. Now let us see what they have done. First we find the priests persecuting them, hanging them, and casting them into prison, till all the disciples were destroyed, and they got the power into their own hands. If these devils were the priests that crucified Jesus and all his disciples, then we can trace them along. But if they were evil spirits which the devil sent into the priests and prophets, we can also follow them down.

The people were divided on this point. The priests taught that they were the chosen ones to put down the evil spirits; not that such were in them. And here is where the war commenced. The priests, like the demagogues, had power over the masses, and as the people believed in these evil spirits, of course there would be different opinions about their power. The most superstitious were the easiest led, and as the priests had full possession of the minds of the masses, it was very easy to interest them in their favor. So all opposition came from a more liberal quarter, but yet governed by the same belief in the spirits of the dead; so science had nothing to do with the religious quarrel. The quarrel commenced about a false opinion, existing only in the minds of political demagogues, and science is as much a stranger as in any political quarrel. Still they hold out to the people that they are
their friends, and thus they have got the world to admit their wisdom. What do these parties propose to the people? To restore order and happiness to man.

I will give their platform. They have established the fact that there is another world; which constitutes one plank. The return of spirits to earth is another. Also the devil, leading the wicked into trouble. These and a still larger number of grievances are laid down as facts. What do the leaders propose? To get up an army and attack this devil; and in the name of goodness, reform the world, drive the devil out of existence and establish the kingdom of heaven on earth. This is the appeal to the people, and as this is a spiritual war against the devil's kingdom, it is necessary that the people should know what they are fighting for and who are their leaders, etc. The priests, like the demagogues, have made the people believe that they have been deceived and that it is necessary that they should do something to get out of their trouble; while the troubles are the effects of their beliefs, invented by man, and all the warfare is to fight down their own beliefs. So it is with the sick; the devils are the priests' opinions, and the disease is the punishment of their belief. So the people pay the priests for the opinions and get the reward thereof in aches and pains. These are the profits of the priests; for they know that the people know not the author of their misery. They offer their services to fight down the very evil they have created. In spiritual, as well as in literal wars, there must be opposition parties; some for the health and some for the disease. As the war is in the minds of the people, the destruction of life is what is aimed at. Health and happiness, being the land of science, the destruction of either cripples both, so all their aim is at this land.

All will admit that this land is overrun with every kind of devil, in the form of disease. How to destroy them is a matter of opinion, so parties spring up and make war in their peculiar way. The priests are for driving them out by prayer; while every prayer goes to create more devils. This is seen by another class called educated or more scientific; i.e. the doctors. They calculate more scientifically, for their own benefit, and have induced the people to give up to them all those who are killed by these devils, in order that they should examine and discover the place of rendezvous. Thus the people have given them this power over all who fall by disease. So when a person is attacked by one of these children of their own make, they commence war against it. If he attacks them in the side, the doctor claps on a blister. If he flies to the head, he also follows him there. If he goes to the stomach, a dose of calomel is sent after him. This generally starts the devil and ruins the man; and his house, being shattered to pieces, he gives up the ghost and leaves. Then the doctor claims his prize; so he cuts up the head like a vegetable, hanging up one part and preserving the other in alcohol. They contend this is all for the benefit of the people, and like the priests in Egyptian theology, instead of lessening the evil, they create ten times as many more. Finally the people, in despair, like Saul, have left their oracles and sought witches or those having familiar spirits, to enquire how to get rid of these Philistines that are overspreading the land and devouring their lives and substance. So in the darkness of night, they disguise themselves and are seen making their way to some woman having a familiar spirit, to enquire of her how the battle is going on with their friends; for the doctor is fighting the battle. In a trembling voice, they ask if the spirit will respond. A faint rap is heard, denoting yes. Then the communication is open, and the spirits have the field. Here is war between the living and the dead. A revolution commences, but as both are in the devil's employ, it makes but little difference to the scientific man which gets the day.
Disease is what follows these false ideas. If man had no belief at all, he would either be a brute or scientific, as far as his wisdom goes. Now man, being a bundle of ideas, his life is affected by his opinions; and as happiness is man's highest aim, it is what we are all striving for. Here is one thing that man is ignorant of - that he is a sufferer from his own belief; not willingly, but by his own consent. Not being intelligent enough to judge of cause and effect, he becomes the victim of his own free will. He does the very things he ought not to do and leaves undone that which he ought to do. That is, he takes opinions for truth, which gets him into trouble, and he neglects to investigate all things. When a person tells you anything you cannot see, you are not bound to believe it, unless you please. But if you do believe, you convict yourself of a crime that you have acknowledged right. Our belief cannot alter a scientific truth, but it may alter our feeling for happiness or misery. Disease is the misery of our belief; happiness is the health of our wisdom; so that man's happiness or misery depends on himself. Now as our misery comes from our belief, not the thing believed, it is necessary to be on the watch, so as not to be deceived by false guides.

I will now put a belief in practice. Sensation contains no intelligence or belief, but a mere disturbance of the mind called agitation; ready to receive the seed of error. Ever since man was created, there has been an element called error, which has been busy inventing answers for every sensation. It accounts for every phenomenon, no matter where it comes from. In fact, it is that power called the devil. It is a power, for it contains no intelligence; but it is a brow-beating, knock-you-down element in reasoning. It invents all sorts of buggbears in this world. It has also invented another world and undertakes to account for it and will give you the wisdom about it. This character can be found in all men and can be easily detected in the priests. He appears very sanctimonious, giving you an account of the world of spirits, etc. These two characters give rise to a thousand lesser humbugs, taking their cue from them.

As I have said, mind is matter, and everything seen by the natural eye is a figure (or emblem) of the First Cause. All things having shape or form, made by man, is a shadow of the spiritual life of man. All things created for man's misery are the invention of this character called error. You see I have two worlds; one composed of things which we call real matter but which, with wisdom, is nothing but an idea. I have nothing to say about this world; it is the world of darkness which the evil of our thoughts has made. It has its priests and doctors and every evil that flesh is heir to. It is the world where all disease is invented. Its actions are in those of the popular doctrines of the day, which are our guides and directors in all things pertaining to our health and happiness. In fact, it is man as we see him in priest or physician. These men stand to society as a mesmerizer to his subject. It is true they do not always take the patients by the hand, but they take them into the churches, and there they mesmerize the audience according to their belief. The patients' minds, being like soil, receive the seed of these blind guides and nourish it in their soil (or mind); and when it grows up into a belief, then it is set down as a truth. So all men now believe in these guides of another world, and their belief is the fruits of the priest's theory.

Now after they are fairly sown in the minds of the people, then cometh the wisdom and warns the people to beware of the fruit. They, knowing that the fruit is pleasant to the eye and much desired to make one happy, eat; and then their eyes are opened, and they see they are ignorant. I will illustrate what I have just said. Take the weather. Everyone likes the
pure air and wants to enjoy it, so they go out for that purpose. Now all action has its reac-
tion, and after returning, a reaction takes place. Then this enemy comes along and says, "You have overdone and taken cold. You should have known better than to have exposed yourself to the air, as you have done." Now comes the punishment of your belief. You have been made to believe that there is danger in taking cold. Just as though this God you are called to worship has made an atmosphere, tempting you to go out, and then seizes you and makes you sick! This is one of the follies of the world. The sensation of cold makes one nervous. The opinions we have of it mesmerize us into a state in which we see the scene of what will follow.

We believe that God is a being, like man. This may be so, but the people in the Old and New Testament never had such an idea. God is science, and man, not knowing science, makes him superstitious; and he has made a being out of science that he cannot under-
stand and called it God. This God has been introduced by the superstition of the world and prevents man from using the reason that wisdom has given him. Hear what Paul said on this subject. The people were superstitious and worshiped idols, as they do now; yet not the same idols, for there are many idols. Now as touching things offered unto idols, we know that we all have knowledge. "Knowledge puffeth up; charity edifieth." (Cor. 8:1) What did Paul mean? He means science is not puffed up, but opinions are. So opinions worship idols, but science does not. So if a man of opinions thinks he knows, he knows not as he ought to know (v. 2), but if a man love science as God; the same is known to him (v. 3). Then he goes on to show that there is no wisdom in these, and there is no science (or God), but one; and though there be many opinions about heaven and earth, there is but one living and true sci-
ence (or God). He also shows there are some who are conscious of this science and eat and drink and worship idols, till they die. Then he sums up all this superstition in these words, "If we eat, are we the better; and if we eat not, are we the worse? But take care that in your reasoning about it, you do not put a stumbling block in the way of those who do not under-
stand."

Science is the one living and true God to worship. This is more than all the opinions and prayers of the priests put together. Every man is the medium of these two Gods. Man's opinion is the natural man. Science is the God (or Christ). And it is very singular that if there is a God, as all will admit, he is out of existence, because he cannot be seen by the natural eyes. It shows that man knows not God. If he did, he would not be so religious, for God is not in their religion; it is opposed to God in every act. Science wants no advocate to sustain it; it can exist without any sect or priest to poultice it up. To learn it is man's happiness, and to reject it and embrace religion is to live in sin and ignorance; being in death, from fear of the very best friend (science), and all your life subject to bondage.

§ 13.
~ How to Make a Belief & How to Correct It ~
October 1861

I will explain how I am affected while sitting by the sick. All mankind act according to their belief, without knowing it; so to know how to act intelligently is to correct a false idea. According to our natural belief, man is matter. To my wisdom, matter is an idea that is used like language; to convey to another some wisdom that one wishes to explain to his friend. Here is the difference between myself and the world. The world believes in matter, and every-
thing outside of matter is a mystery. I admit matter, but I call it the shadow of our wis-
don; so the natural man's wisdom cannot see itself (or matter), nor has any idea of an exis-
tence in a state outside of his belief. I admit both and class them both in this way - science and ignorance.
To make it clear, I will call my mesmeric state the light or world of science; and to get into that, we must go through the dark valley of the shadow of death. In each state, we carry our own belief; so that when a person is in the light, he knows it not as he ought to know; for if he reasons, his wisdom is of the world of error, but if he does not reason, he is like a child; ready to be instructed by science or opinions. To illustrate. I take a child and create in my own mind a dog. I do not speak it to the child, but all the time I am with the child, I have the dog before me. My feelings change the child's mind, till our minds mingle (or sympathize). At last the child grows nervous. Now I am acting upon the child, but the child knows it not, and I may or may not be aware of the fact. Finally, the child gets so far under my influence that, when in the dark, it sees a dog. When the child's senses become attached to the dog, it becomes a real animal; and if I am angry when I create it, the dog will be angry. This produces fear and anger in the child, and it becomes fretful; it feels nervous, and at times sees the dog in the dark.

This is the way one mind acts on another, ignorantly. The science is to correct this error. This has been the study of the ancient and modern philosophers. Phenomena take place every day, and persons are affected by them, but how to account for them has never been discovered. This is the question - how are all these things produced? We hear people, male and female, talking about some mysterious something. One tells some witch story; another a spiritual experiment that is unaccountable; and some say this is all humbug. There is still another class, pretending to be in the secret, that warns you against all the above and points you to a God of their invention; who knows all things, which he has revealed to them. Others pronounce them bigots and superstitious and say, “We do not know anything about another world,” and that it is all a mystery. These are as superstitious as the others. There are some who have their fortunes told who say they do not believe a word of it; yet everything told them was true. These differences embrace all mankind, but do not contain one word of science. They are the working of error to arrive at truth.

The child laughs at the superstition of his father and tries to account for his belief in the phenomenon, but establishes error almost equal to his father. In this way, error has been changing, not knowing that it has changed. The progress of true wisdom is so slow that the children of one generation do not see the change, but speak of the generation of their fathers. The son listens to his parents explaining the superstition of their age, not knowing that the ignorance of the one is equal to the ignorance of the other. So the world goes on, from one generation to another. Now I want my children, when I am out of sight to the world of opinions, to say, when they hear persons declare that medicine never cured a person, “That is just what father used to say - here is what he says about it.” When they hear it said that disease is the invention of man and is nothing but a continuation of Salem witchcraft and that the priests' opinions are the relics of heathen superstition; and Jesus opposed the whole of it - I want them to show how it has been foretold and laughed at.

Here is where I stand. In looking back at the Salem witchcraft, when the judges sat in council, judging their fellow men for being witches or wizards; the accused testifying against their best friends, believing themselves bewitched - just ask yourself if these very people, rich and poor, low and high, were not like the people of our age. And will not the people of the next generation laugh at the folly of our age? It is twenty years since I first embarked in what was one of the greatest humbugs of the age - mesmerism. At that time, the people were as superstitious about it as they were two hundred years ago, in regard to witchcraft. Now see the change. Today the phenomena of mesmerism are admitted, as much as those of electricity. And those who oppose it stand in society on a level with those who believe in ghosts and witches. The opposers of all science are the material to establish the truth of any phenomenon - right or wrong. In religion, the more absurd, the more opposition and therefore, the more material to work with; for to oppose a phenomenon that you
admit is to be ignorant of what you oppose. For instance, if a man opposes the science of mathematics, he must be ignorant. And if a person should show him, or explain a mathematical problem which he cannot see through, if he is a person capable of investigating, he will listen to the explanation. And if that is not satisfactory, he will not deny the phenomenon, though he may not believe the explanation.

I have had some experience in regard to man's belief, and I know that the wisdom of man is not properly defined. Man's wisdom is like his wealth. It does not follow that a man is as rich as he appears, but when he dies and his debts are paid, then you will see how much he is worth. So it is with wisdom. The man who is rich in public opinion today may be a beggar tomorrow; his wisdom is all of this world. When science comes to reckon and test his wisdom, he falls and is buried in the ground with all those minds that make a show of wisdom. I cannot give a better explanation of such wisdom than to quote Paul again, where he says all men have knowledge. "Knowledge puffeth up; but charity (or science) edifieth." Charity is a word well-calculated to embrace what we call science; for a truly scientific man is never puffed up, but like charity, his science is his wealth. The wisdom of the world is flat-tery; it puffs man up. Then he continues, "If a man thinks he knows anything, he knows nothing as he ought to know, but if he loves God - which is science - the same is known to him." The position of the scientific man has neither place nor magnitude. It has length and breadth, without thickness; it is in its own element, out of opinion. The wisdom of man has place, a starting point, magnitude and matter. When a man is out of matter (or opinion), he is in science. This holds good in all science. Science is to correct all error or phenomena that the natural man cannot correct intelligently.

Now when a phenomenon is produced called disease, the causes are unknown; therefore, man invents reason to account for it. His reason is the cause of his trouble; his disease is not the cause, but what follows. To illustrate. You tell me I look sick. I say I do not feel sick; in fact I don't know what you mean by the word, so you have to invent some story to tell me, or explain by some intelligent sign. I lay my hands on my left side. You ask me what I feel. Now if I had never heard of sickness (or disease), I should not know what to say; neither would I be frightened, so it would pass off, without anything of any account. But you tell me that people often die with just such a feeling as I have. This starts me, although I have no idea what you mean, my feelings not containing danger or trouble; but your opinions trouble me exceedingly. I begin now to twist and turn, not knowing what to do. This con-vinces you that I have disease of the heart, and you try to explain to me what I have and how it affects a person. By mesmerizing me into your belief, you disturb my mind and create the very idea you have invented. And at last I die, just as you foretold. All this is disease - and you made it. If I had never seen you, nor anyone wiser than myself, I should not have died!

§ 14.
~ What is a Belief? ~
1862

What is a belief? It is that combined substance which throws off an atmosphere, capable of chemical action, by which the thing believed can be made and thereby affect the body. If man's life is exposed to the danger of wild beasts inhabiting the wilderness, his fears excite his mind, and from his mind-body is thrown off an atmosphere in which is seen the wild animal; therefore, his trouble is the effect of his belief. Clearing up the wilderness destroys the danger from wild beasts, and clearing away the error of disease rids man of the fear that he may be caught by some of the thousand diseases which attack human life.

A story which is believed is nothing, and the result is disease; and people are affected, just as they believe themselves liable to be caught. For instance, a slave and a union man
run away from the rebels; the latter is safe when he enters our laws, while the danger to the slave is increased, when the law for returning slaves was in force. Repeal the law, and convince the black that he also is free, and then he is safe. It is the same with disease. Disease is a story which follows some act (or excitement). The desire for freedom prompts a slave, either black or white, to make his escape; and the belief that he may be caught and the story of what would follow is the disease; while the pain is in proportion to the danger of the punishment. All this is in the belief.

Disease is classed by the world into two kinds - disease of the mind and disease of the body. I believe disease to be all in the mind, for I know that mind is the matter affected. The senses are not matter, but man in his ignorance, when reasoning beyond the natural man, makes mind, matter, life and senses synonymous or confounds their meaning. Therefore, in explaining the truth that disease is a lie, I have to admit a lie, in order to reason it out of existence. For instance, every disease is admitted as a truth. Knowing it to be a lie, I am obliged to admit it for the sake of proving it a falsehood; consequently, I seem to maintain two contradictory statements; and I stand to the world, which makes disease a truth, as a man in error. The ancients embodied the foregoing position as follows. “When I say I lie, do I lie or do I tell the truth? If I tell the truth, I lie; and if I lie, I tell the truth.” This was never solved, from the fact that they did not know what the truth was; their truth being merely an opinion of what truth was and giving way as science advanced. Consequently, as truth was not known, it was impossible to tell whether a man spoke the truth or a lie.

Every development of science proves the world's wisdom to be a lie, for as it advances it opposes, face to face, some popular error that the world believes true and which leads man astray. In early times, men reasoned and had opinions about the heavenly bodies, what they were and what their purpose was; but when the truth was made known through the science of astronomy, it conflicted with the popular opinions and proved them to be errors. Science has always been fought by error in every branch of learning, but the field that has been traveled over and plowed up with the most diligence, by the learned as well as the uneducated, in the hope of discovering the truth, is religion. Many have thought that they have found the pearl of great price, but when tested by universal application, it has failed as a truth and only remained as a belief. To discover a science which will teach man to be master of his own health and happiness is to find a truth by which man's thoughts can be tested and their character analyzed. To do this requires a new revelation of wisdom, for all tests heretofore tried have failed, and their foundation has crumbled away.

Religion has been undergoing a change ever since the minds of men have been roused by scientific discoveries. Its basis has been undermined by the progress of intelligence and has been swept into the valley of despair, where its seeds have been picked up by eagles and carried to the remote parts of the land and there dropped into the soil of man's mind; to spring up in some creed, having the ancestral features of its father. The world's religion is constantly decaying, and eagles, in the form of demagogues of every kind, live on it. Jesus says, “Where the body is, there shall the eagles be gathered.” So when people are ignorant and superstitious, every kind of enemy to science abounds.

The effect of science on general intelligence is to destroy the influence of this class of leaders; therefore, they hate it and oppose its progress all they can. But science has conquered these enemies in every branch, except in this one of man's life; and they have departed to some error, which under their husbandry, yields minds who return to society as hypocrites and demagogues and sap the very life and virtue of the people. From the darkest ages of Grecian philosophy, there have been men who have waged war with this class of minds whom I have mentioned. But if they fight on the enemy's ground or admit their principles, they are soon surrounded and disarmed of their weapons (or arguments) by these corrupt minds, and their truth taken from them; to make their enemies more
specious and more crafty in their error. But having obtained a victory over truth, they commence to quarrel among themselves, and in their rash zeal, they expose the rottenness of error; so that the truth shines upon their motives, and under this light men see for themselves. Then, as they cannot bear the light, they flee into darkness (or more dense superstition), where the lamp of science has never burned.

There is a solid basis on which the scale of science can balance the body of truth with the carcass of error, and thereby show that error, weighed with truth, is nothing; merely a lie invented to account for some sensation which has taken place in the mind. I will describe this scale and with it weigh the common ideas of health and happiness. The ground on which I shall base it is this. The medical science, from beginning to end, is an error; and that it is so is shown by the absurd attempts of the faculty to bolster it up. The religion of today exposes the absurdity of the pagan religion; and that derived its little truth from heathen mythology. These two systems of religion do not contain a particle of science. These two errors - religion and medicine - are what truth wants to have weighed, to see if they are what people want for their happiness. For as man's happiness depends in a great measure on his diet, if his food hurts him, he is not happy; so ideas, being food for the mind, it is necessary to know the quality and quantity which man needs to make him feel the best. If man eats froth, he soon gets faint for something more substantial; consequently, his food ought to be weighed by some standard.

There is a kind of food which grows spontaneously and which feeds large multitudes. It is the food of public opinion. When this is put into the scales with truth, it sometimes outweighs the latter. I will explain how it is done. Public opinion supplies ideas to certain worthless minds; a figure of whom can be found in large cities, hanging about eating saloons and eating the soups set for the customers who come to buy the solid. Such vermin are always ready to bark at any reform which comes up; and when there is a breach made in the world of intelligence by the advance of new discoveries, this class is always thrown in, like mortar, to fill up the breach. Their ideas, being so offensive and contemptible to truth - truth, rather than parley, retires and leaves them the field. Eager for anything that will satisfy their craving appetites, these birds of prey feed on the body of truth which is left them. After eating and drinking, they lie down to sleep. When they awake, the light of truth shines upon them, and being blind, they cannot bear the light; and in the darkness they lead the blind, till they both fall into the ditch. This illustrates truth and error and where error weights the most.

Truth is not science, for a man may tell the truth without knowing it; but if the truth comes from wisdom, the process of getting it is a science. I will illustrate. I say to you, “If you do not go into the house, you will take cold.” And you do not go into the house and do take cold. This shows to you that I am right, while the fact is, I have only given an opinion, based on the belief that the atmosphere contains danger, to which I am also subject. Let us weigh this idea in the scale of science, and see if it contains any truth. God made the air, not for man or beast, but for some wise purpose. He placed man and beast on the earth and so constructed them that the air was necessary to them. Therefore, the air is, to them, a great storehouse, containing all that they want to make them enjoy life. Now to make man afraid of the atmosphere is to do him a great damage and subject him to fear. Science asks the man of error what there is in the atmosphere which God made that should hurt him and why he should be afraid of God's works. The man of error is vexed at this question, because he cannot show that his opinion contains any substance; he feels that it is a bubble, and as it bursts, it makes a breach in his knowledge. Then comes the mortar of public opinion to fill up the breach saying, "We all know that we take cold in the air." The world, being on a level with error, the breach is stopped, and science is overpowered. But as wild beasts venture, sometimes, near the habitations of man and are caught and tamed, so error ventures into the field of science and is overcome; not made wiser, but is like a person
who admits what he cannot understand. So error, like the lion, can be led to truth in wis-
dom by science, as the little child. This little child was in Daniel when he was thrown in the
lion's den. It makes the lion as docile as the lamb. It cannot be made of error, but as truth
destroys error, from its ashes will rise the phoenix of science.

§ 15.
~ What is the Foundation of a Religious Man's Belief? ~
April 1862

What is the foundation of a religious man's belief? It is in a God who has all power, all
wisdom and all strength; all love and all goodness. To believe in all the above is to be a
Christian. What does the Christian believe that this God is doing for the benefit of the hu-
man race? That he is watching over his creatures, providing everything that shall make
them happy and comfortable and is ready to give to all that shall ask him, believing in his
power to answer prayer. All this and a great deal more is believed by the Christians. They
also believe that God watches over their health and knows better what they need than they
do, themselves. If they suffer, it is for their good; to convince them of the weakness of
man's wisdom and his dependence on a superior power; and if they suffer for his sake, they
will receive a reward in heaven that shall recompense them for all their suffering.

Now suppose you believe in all the above - what does it profit you? Can you cure your-
self of one ache or pain? Can you add to your height one inch, or turn a hair white or black,
or give to the sick who are wasting from disease one single word of wisdom that will correct
their error and restore them to health? Can you make one blade of grass grow or do any-
thing that shall instruct the world in regard to man's wisdom? You must answer, "No." Then
what does your religion amount to? Nothing but a belief, like a child's belief in God. Sup-
pose you believe that God is in heaven or don't believe it; what will that have to do with cur-
ing your heart disease? You will say, "Nothing." Suppose you believe in all I have stated, as
the Christians believe - will it cure you? Then what is your belief good for, except as a belief?
Why does not your God cure you? Is it for want of faith on your part? If that is the case, then
faith is the cure; so if you have the cure, that is your faith.

Faith is not wisdom, but the substance (or cure). Like water to the thirsty soul, it is his
cure; but wisdom leads him to the fount of living water, so that he will not thirst. Then his
faith will be lost in sight, for his wisdom prevents his thirst. Therefore, to know God is to get
wisdom; but to be separated from God is to be religious and believe that there is a fountain
of water large enough to quench the thirst of everyone, if they can find it. This is religion.
But to the wise, it is to know this fountain is in yourself; a well of water, springing up into et-
erlasting wisdom. Then you will ask of this wisdom, and just as you understand, you will re-
ceive; and your wisdom will teach you that you cannot ask of wisdom, by your belief, and
have your prayers answered. God is like mathematics; for mathematics is wisdom put into
practice or reduced to man's comprehension. To receive an intelligent answer in mathemat-
ics, you must ask in wisdom, not in opinion; and just according to your wisdom, the answer
comes.

Here is the difference between you and me. Your God is your belief, and you attach your
senses to it. My God is my wisdom, and I attach my senses to it. My God is light and truth;
your God is darkness and error. My God sees through your God and knows it is a God invent-
ed by man. To destroy your God is to destroy your opinion in man's belief. So as you cease
from evil (or believing in man's wisdom) and learn to love God (or wisdom), your errors (or
diseases) are blotted out, and your life is saved by this wisdom (or truth). All evil is in our re-
ligious beliefs.
There could be no disease without a sensation, but a sensation is not a disease. It is simply a change from harmony. This is a chemical change in the mind (or fluids). This change shows itself by heat. The heat is under the direction of man's opinion or God's wisdom, through man. Wisdom can account for all the sensations. Error gives opinions; so disease is what follows opinion, and the misery follows the belief. The child has no wisdom, so that it has no disease to itself; but its misery is in its fear, and its fear is in its ignorance. So to quiet its fear, you relieve its misery.

Disease and a phenomenon are not the same. The same difference exists in the two as does in opinion and wisdom. The ignorant cannot see the difference between a truth based on an opinion and on a scientific fact. A scientific man and a Christian are as different as a truth based on a belief is different from a truth based on science. I will describe a man of religion and one of science, so you can see and feel the difference. A purely religious man is all made of error, based on opinions, with not one element of wisdom in him. All his acts are governed by fear. The fear makes him believe in a God of love and hatred. If he does well, his God will reward him; and if he does wrong, his God will punish him. His God is not a part of himself, but separate and apart from him; so he prays to his God. He lives in fear and dies in the hope that God will receive him in His abode. So he lives and dies, as all error dies, when the truth comes. This belief is full of contradiction, for it is of this world's opinion; so he is a man of matter, and his God is a tyrant. What is my God? My God is all-wise in everything. Science is his wisdom, reduced to practice. He has not eyes, like the Christian God. He is all light. He has not ears, but is all wisdom; so that not a sparrow can move, but moves in his wisdom. He hears all men's prayers that are made according to the principle of science; so when man asks for what he cannot have, without some act, God never will answer. The Christians believe that God will step out of the natural course of science to help a man, but my God cannot do such a thing.

I will show how Christians receive favors from men, and through their wisdom, give the praise to this unknown God. A pious old man and woman live in some by-lane in a small apartment with no furniture, not even a chair, and depend on the charity of the world for a living. You enter and find the woman with the Bible in her hand, feeble and careworn, and with a trembling voice she says, "Will you not be seated on this box by my side?" You seat yourself and learn her history. She tells you that when she was young, she experienced religion and felt that she had found her savior. At the age of twenty, she married a man who had all the means to make her happy. But it seemed to be the will of God to remove from her all the blessings of life, in order to teach her that man's happiness does not exist in the things of this world, but on laying up treasures in heaven, where moth and rust do not corrupt, etc.

You ask her, "Do you feel satisfied with your situation?"
"Oh, yes," she answers. "I feel as though God knows my wants and will not let me suffer, but will watch over me."
"Don't you suffer for food?"
"Oh, no. He sends me food."
"How?"
"The Lord sent Mrs. D to see me, and she gave me all this food that you see here."

Now here is where a great mistake is made, in supposing that some intelligence outside of man is watching; as man does not know himself. All wisdom is outside of man's opinion and belief, and that which does not come to his senses is, to him, a mystery. So the mystery is his God. To know the mystery is to know God, and when the mystery is understood, the religion vanishes. One great trouble comes from teaching us to believe in an overruling providence in the shape of a God, who will answer our desires, without our making any effort. It makes man indolent and superstitious and a burden on society. It makes
man unhappy and even insane and draws out sympathy from a class of persons who know their religion is the effect of superstition.

I will show how a person in a similar state to the lady above might be benefited by some persons, without any knowledge through the senses. This would look as though it were by the divine influence of God; while God has just as much to do with every act that we take the credit of to ourselves, and really belongs to us. If I am hungry, and you give me a dinner, because you feel that it would make me happier, and you had this in your mind - then that was God; and I give him the praise of my feelings that do not lie. But if you give me a dinner to be praised for your goodness - that is of man; and man should have the praise. Jesus said, "Render to Caesar the things that are Caesar's and to God, the things that are God's." This God in us is always on the lookout to render kindness to those who are in trouble, but the Caesar is on the lookout to be rewarded for his acts; so that it is hard to tell which is master.

To return to the case stated above. A poor, sickly person, confined to her room; starving, freezing and nearly exhausted, offers up a prayer, according to her belief, that would make her put forth her desire (or feelings). Her feeling excites the sympathy of some person. This, like yeast, excites him to look for a cause; and like a mesmeric person, he finds it, by following the desire to the place of her abode and then relieves her wants. As both are ignorant of the cause and effect, the whole is laid to God; so they give God the praise. The ignorance of wisdom is called religion. You may ask me for proof. I will give it from my own acts under these impressions; and I know that God, nor spirits, nor man's wisdom has anything to do with them. They are the natural outpouring of persons' feelings and not thinking that their trouble could reach my ears. But my wisdom could account for all.

I will relate one or two instances, showing how little we know ourselves and how much we are governed by this wisdom, unknown to the world of man. I was attending, not long ago, a patient who was very sick. (P.R.H., Mrs. B&E.) All those had a desire to see me, and their desire was their prayer, and their prayers affected my wisdom (or God), that I believed in. Their wisdom (or God) was in trouble, and in their trouble, they called on this wisdom. But their senses (or natural man) knew not what they called on; for the religious man is a stranger to this wisdom, and when he is in distress, the priest teaches him to call on the Lord for help. This keeps them ignorant of this truth, which they vainly worship. Their God is in the clouds of their belief, and I can see it; for my God is my wisdom, and theirs is in their opinion (or belief). They expect to see him - and I really see him. They are looking for his second coming, but to me he has come - and is now writing this very truth that they vainly worship.

Here is a difference between a religious man and Jesus. God, to the religious man, is separate and apart from the human family and watches over them as a parent watches over his children. They stand to God as a servant to his master, ready to obey his call; and if they are in want, he thinks it is for their good. He grants their prayers, if he thinks best; but if he chooses to do otherwise, it is all right. So they are always looking for this unknown God that is in them, and they know it not. Now my God, that is, P.P.Q's, is his wisdom; and his senses (P.P.Q's) are attached to his God. So he lives and moves, and his life is in the wisdom (or God), and his prayer is to know more of himself; that is, this wisdom (or God).
wisest reasoner commences with man in matter and reasons him into spirit, always keep-
ing him the same man and only changing from a natural to a spiritual body. The mystery is
what to do with the natural senses, belonging to the natural body. Some say they die and
others, that they are lost. Now if man cannot determine what becomes of the bodily senses
or what they are - how can they tell of what does not come within this knowledge? For they
have never seen a spiritual body; therefore, their belief is in what has been conjured up
from some unaccounted phenomena.

I will illustrate the explanation of these two men, according to the theory of truth, which
I practice. It is a well-known fact that the subject can see whatever the mesmerizer imag-
ines. The latter can make the object move and have life to the subject, knowing all the
while that the life is his own idea. But the subject, seeing life; to him it is a truth, and the
object has an identity as a living being, subject to the same laws as himself. Like that of ev-
ery idea, this life is kept in existence, till it begins to act on its own account, according to
the laws of life, under the principle of man's belief. This represents the natural man, put
into this form by God, the First Cause. This wisdom animates matter (or error), and man
reasons as though he was the author of his own being. His knowledge is confined to his
senses, and as they cannot see outside of his belief, he lives in his own wisdom. Job says of
such, "Ye are the wisdom of this world, but your wisdom will die with you."

I will now introduce the scientific man. He is the son of God, while the other is the son of
man. The latter is merely the changing of matter to become a medium of a higher develop-
ment; as a forest is cut down to prepare for a higher cultivation of the earth. The life of this
man is ignorant of itself, for he knows not what manner of man he is. As matter becomes
freed from error, it is more rarefied; and as man becomes more acquainted with himself,
he will see that he is only the shadow of a wisdom which he never knew; and although he
seemed to have life, he had deceived himself, believing that he was the author of his own
being. So he is in a certain sense, in his belief; but that would only keep him in existence for
a certain time. The beginning of the scientific man is to know that the natural man is noth-
ing but ideas, like furniture; made from matter, having no value of himself, but is merely a
medium for a higher wisdom. The first thing is to make the invisible man wise. Mesmerism
proves that the invisible man is the same man as in the visible state; with all his senses,
faculties, etc. He is like a blind man suddenly receiving his sight. Imprison a man, and edu-
cate him in all the branches of science, literature and philosophy as far as possible; then
while asleep, transfer him to the light, and he is a spiritual (or mesmeric) man. How much
more does he know out-of-doors than in his dungeon? Where is the difference? In the light,
he sees what he read of, but he is the same being. This is the spiritual man. He is in matter
with all his senses, and those left in the dark look upon him according to their belief. He is
dead to that class of persons who never had an idea of light.

When the wise tell the ignorant that those who are gone come back, they won't believe;
and those who have never seen the light, except by faith, think there must be a change in
those who have left. So even to them it is a mystery. Now here is a man in the light, but still
in the dark. Get all men into this light, and then men have taken one step towards wisdom.
Then those in the dark are dead to those in the light. Each man is, to himself, the same as
he was. Suppose he who is in the light be placed again in the dark. Then he is one risen
from the darkness into the light and who returns to the darkness to instruct those still
there. What is the difference in the man who has returned to the prison, from what he was
before he went into the light? He differs in his sight. He has seen what he read and thought
about, so now he is in a different condition; for what to his friends is a mystery is to him, a
reality. Suppose one of the prisoners born blind and deaf was suddenly brought to the light.
He would not see objects, but shadows, like clouds. Now as you associate his sight with
your explanation (for I am supposing his eyesight comes, and also his hearing and other
faculties), you must teach him, like a child. If he was as ignorant as a child, his sight would be as contracted, and as his knowledge increased, his sight would expand; for wisdom is sight, whether coming through the eye, ear, taste or smell.

If you know a fact, that is light; but if you think you know anything, that is twilight - but neither is science. Let all men be in this light. They are then in this world of matter, but purer. The natural man and brute are in matter, like the earth; the error is out of the earth, in mortar. The so-called wise are in liquid; the scientific, in ether. Each grade sees the one below and admits the one above is a mystery. As one works out of himself, he becomes the medium of the one above him. He imparts life to the matter, but the same identity continues.

The river that runs down the Kennebec is the same, but the water is changed; and that is the Kennebec, and not the banks. So the intellect of man is the man, not the identity body; for the intellect, like the water, can make a body (or river) when it pleases. There is still a higher person than those I have spoken of. That is he who can sit and know that he is in two places at the same time; and prove it, by others admitting it. He has passed from death unto life, and all below him is either darkness or twilight.

§ 17.
~ Scientific Interpretation of a Passage in the Bible ~
September 1861

Scientific interpretation of the following passage: I Cor. 8, vs. 1, 2, 3. "Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up; but charity edifieth. And if any man think he knoweth anything, he knoweth nothing yet, as he ought to know. But if any man love God, the same is known of him." Now what did Paul mean by all the above? He begins by saying that we all think we have knowledge concerning offerings to idols. But this knowledge puffeth up, so it is not worth much. What does Paul mean by knowledge? He means that wisdom that man has which is brought out in trying to account for all phenomena. Man sees, hears or feels a sensation; being ignorant of the cause, he undertakes to account for it. This is knowledge, and it makes him vain and puffed up. Paul says such a man knows nothing as he should know; but if he knows science, then his wisdom is known of him. So science is God, and God is one of the names of science. Wisdom is the only living and true life.

Why should all persons appeal to the Bible? The Bible contains no intelligence, of itself. If you wanted to know anything about mathematics or any science the world admits, you would not go to the Bible. Then what is the Bible good for? There must be some cause why everyone should admit a book that everyone should explain. If we consider the believers in the Bible, we shall find them of all classes of minds, all differing in regard to the meaning; and yet no two agreeing what it is good for. Suppose the Bibles were burned up - would it have any effect on you, as an individual? I think I hear you say, "No, but it would have on some others." Suppose it would. Then it is of some use, like the law; to keep man in subjugation. This is the fact, and Jesus had the same idea of it. So he says, "What the law has failed to do, science will do." Science has destroyed opinion (or law), just as far as it can be proved. It has enlightened man in all the arts and sciences. The science of health and happiness has not been admitted as yet; still, happiness is what all wise men have been trying to establish. The ancients thought they had discovered it, but owing to the superstition of the world, the people could not understand it. They required that every phenomenon should have a mysterious source. So the wisdom of the wise was interpreted by the opinions of the ignorant; and as ignorance is increased, the wisdom grew cold, and the wise men were believed when they spoke.
Now the ideas of the writers of the Old Testament are not known to the world, being enveloped by opinions about them, which are taken for truth; while the authors are winked out of sight. The writers of the Old Testament were scientific men, far superior to the men of our age in regard to the subject on which they wrote. I shall show that the Bible was never intended as a religious book, according to the opinions of the world. But it is a scientific explanation of causes and effect; showing how man must act and think, for his own happiness; and teaching us how to unlearn our errors that lead to misery and disease. It has nothing to do with theology. The whole aim of these ancients was to teach man how to be happy by wisdom; for happiness is what follows our acts.

Man acts according to his wisdom, and if his wisdom is of opinions, he is liable to get into trouble; but if it is of science, he gets his reward of his study, and the happiness is what follows. So the Bible is the wisdom of certain men, condensed into a book, like any other mathematics. This book, if rightly understood, would give man an idea of all the superstitions of the world; and the right understanding of the authors would explain the absurdities of superstition and show that ignorance is the theory of the day. At the time of Jesus, these were misrepresented; so that not one of these ideas were admitted, but a literal construction was put upon their writing, when they never intended to have them understood as literal facts.

§ 18. ~ On the Circulation of the Blood I ~
Dec. 3, 1863

A great fault in the medical faculty is that they admit certain opinions in regard to the circulation of the blood; as how the air affects it and how the food is carried in it to all parts of the system, etc.; all of which is nothing but opinions, which cannot stand the test of science. According to them, the blood is composed of certain gases combined together and which are, of themselves, pure. Therefore, to affirm that the blood gets impure is to affirm what is false. It is true, it may be loaded with impurities, but the blood (or gases) are not, and cannot, be made impure. Now where do these impurities come from? It is supposed from the food. This cannot be the case, for some children are born with these impurities, as they are called, who had never eaten anything. That is accounted for by saying the parents eat food, and the children are affected by it. If there was not a more sensible way of accounting for it, that theory would answer very well; but I shall try to show that there is a better and more reasonable method.

In all theories of the circulation of the blood, there is not one word said of any intelligence or influence, outside of the blood, itself, or of man. He is regarded as though he came into existence without a cause and was then governed by laws that are not admitted as having the least intelligence; and yet the doctors explain what makes strength, etc. They assert that some food has certain chemical qualities which make strength in man, while other kinds of food weaken him. The intelligence is all in what they have admitted contains none. For instance, we say the air makes us feel strong. Where, now, is the strength - in the air or something else? We also say the same in regard to the blood, though I am not aware that the blood contains any strength of itself. The same can be said of the muscles, thus placing the power in the muscles. All our intelligence is, therefore, in some organ that the surgeon can hold in his hand, while he discourses at large upon it, as though the organ contained the intelligence and power he was talking of. But never does he hint about an outside, universal wisdom. This false theory places us in the dark in regard to wisdom and lets opinions rule the destinies of man. I shall endeavor to show that man, as we see him, is not the real (or true) man, but merely the shadow.
The medical faculty informs us of all the gases, etc., of which man is composed; yet I never heard of these gases being endowed with the least atom of intelligence. Their theory represents man as a being having wisdom; yet at the same time, it deprives him of any, by denying that there is any wisdom in the materials of which he is composed; and still calling the materials all there is of him, and then giving him a wisdom superior to the brute. Here they virtually admit that nothing can produce something; that is, wisdom. In all the theory of the circulation of the blood, there is not one word said of anything which makes man, except his food, etc. Now if you will follow my reasoning, you will see a different construction put upon the circulation of the blood, from that of the medical faculty. All ideas contain a substance, as much as the food we eat; and these very ideas are what make us sick. They enter the system and help to make up the body; which is, itself, merely an idea. According to my belief, ideas are imparted to the child before it is born, who thus has to suffer for the sins (or beliefs) of its parents. Not that this was the design of the First Cause, but man has wandered away from truth, has invented lies and deceived himself by false ideas, till his body has become as corrupt as his ideas that feed it. All of this, the medical faculty pass over, as though it has nothing to do with man. The blood is the medium and not the material required to produce strength. The babe has blood, but no strength. The man can be so far intoxicated that he has no strength; yet he has blood. The criminal, when he hears his death sentence pronounced, often loses his strength; yet he has blood. A sick person, raising a teaspoon of blood from his lungs, as he supposes, will lose all his strength; while the same person, when well, may lose half a pint of blood from his nose in a fight; yet if he comes off conqueror, he never minds it in the least.

Strength must be in something besides the blood. The same rule will apply to the food, as some persons who eat the heartiest are by no means the strongest. Hearty persons often lie down after eating to rest themselves, being weaker than before eating. It is the same with drink. Persons drink strong liquor to give strength, which is absurd, as the weak man will drink one glass of spirits and feel strong; while the strong man, after drinking one or two glasses, will become so intoxicated as to lose all his strength. A glass of water will give a man strength, but is the strength in the water? No, for I have seen sick persons who dare not drink water, and a small quantity will take away all their strength. A person complaining of weakness in the knees will be advised by the doctor to apply strengthening plasters, liniments, etc. All these things are believed by the masses and medical faculty, while I look upon them all as deceptions. The strength is not in the remedies, but in the belief in them; as the weakness is not in the knees, but in the belief. Strength is outside of medicine, food or drink.

Really, what is that which we call strength? It is something outside of the thing acting. For instance, in a lever, the strength must be outside the lever. Just so with the muscles; they must have something to act on them, or they could not act. What this something is, we wish to ascertain. The child must have some intelligence to guide it, before it is capable of taking care of itself. If strength is in the food, or in anything visible to the natural eye, we could then find the First Cause. But strength is not in what is called matter, but it is the effect of something that exists outside of matter. It is wisdom, or a consciousness of itself. This wisdom (or consciousness) is the First Cause of all things. Its identity is itself. It is that principle by which every act is weighed. It gives the specific or relative difference of all matter (or acts). It is a body of itself, which answers man's every inquiry. It is the source of man's wisdom, and man is as one ray of light from the great fountain of light.

Darkness is matter, and as light (or wisdom) enters the darkness, it receives its life from the fountain of light, till it has grown to a state where it assumes its own identity. Then it stands to the fountain as the child to the parent. The child receives his strength (or will) through his mother, till he is acted upon by the wisdom of the world; when he assumes a
false character and embraces the ideas (or opinions) of the world, instead of wisdom. So his growth is of error and the belief of the world. He becomes, as it were, a double-being, and is treated as such, yet considered as but one. A false theory takes possession of the light, and false lights spring up, and opinions take the place of science.

All the philosophy in regard to the circulation of the blood only tends to mislead man and causes him to embrace errors that he otherwise would not, such as sickness, etc. I shall shortly give the medical faculty's theory of the circulation and then give my own, and show that neither has any reference to the real scientific man of wisdom. Their method is not intelligently understood, as they do not embrace any wisdom in their explanation of the circulation of the blood, but make man a mere machine, and a poor one at that; whose machinery runs of its own accord and is under no direction whatever. At the time of the discovery of the circulation of the blood by Harvey, man was far behind the philosophers of our day in regard to the science of hydraulics, which was then in its infancy. Of course his explanation was derived from his knowledge of hydraulics, but later discoveries have shown the absurdities of his opinions. The circulation must either be caused by man's own knowledge or by an overruling wisdom which can do all things. If by the latter, it must be a perfect scientific system and entirely independent of the aid of man's knowledge.

I will now give the theory of the medical faculty, which will show that they do not attribute any wisdom to the circulation, either of man or God; but make man a mere machine, like a pump, and breathing upon the principle of a pair of bellows. Their theory is as follows. From the right ventricle of the heart, the dark blood is thrown into the pulmonary artery, and its branches carry it to both lungs. In the capillary vessels, the blood comes in contact with the air, and it becomes red and vitalized. Thence it is returned to the left auricle of the heart by the veins. Thence passes into the left auricle. A forcible contraction of this sends it forward into the aorta. Its branches distribute it to all parts of the body. The arteries terminate in the capillaries. Here the blood loses its redness and goes back to the right auricle by the vena cava descendens and the vena cava ascendens. The tricuspid valves prevent the re-flow of the blood from the right ventricle to the right auricle. The semilunar valves prevent the blood from pressing back from the pulmonary artery to the right ventricle. The mitral valves prevent its being forced back from the left ventricle to the left auricle. The semilunar valves prevent the backward flow from the aorta to the left ventricle. This is the explanation of the circulation, and not one word is said of any intelligence; therefore, it is fair to presume the author understood the power to come from the heart. This cannot be. So far, no man can make a machine upon that principle and have it operate well. He tells us of the valves that prevent the re-flow of blood to the heart. According to the description, it could not re-flow if it wished; as it is thrown to the extremities, and then the power is lost.

I will now give my ideas. I commence at the brain and shall show that man is a perfect machine and so constructed that he is acted upon by a wisdom superior to the blood; and the circulation can go on just as well, though the man be asleep and ignorant of the fact. There is a wisdom that keeps the machine in running order and which is not disturbed by false impressions (or stumbling blocks). These stumbling blocks the medical faculty do not name, but I shall speak of them in the course of my remarks. I will now give the modus operandi of the circulation, as I understand it. I shall not give the name of the valves and auricles, as I do not wish to lead the reader into the dark by using Latin phrases which he cannot understand. But I shall try and carry him along, merely showing him the method where the blood takes its rise, where it flows, and how it returns, etc.

The oxygen in the air is imparted to the blood by passing in at the nose, where it is received by the capillary vessels and conveyed into small veins, and thence into larger ones; and is carried with the blood, through them, to the upper-right chamber of the heart. The
heart is divided into two parts, which we will call the right and left side, and each side is divided into two chambers; the upper and lower. The upper-right chamber receives the blood from all parts of the system; from the upper portion of the body, through two large veins, which unite in one, called the jugular. The lower portions of the body are supplied with small veins, which collect the blood and all the impurities which become mixed with it and empty it into larger ones, which convey it to the upper-right side of the heart, where it is mixed with that from the upper portions of the body. The food, after passing into the stomach and undergoing certain changes, which I will not describe, becomes what is called chyle, and is taken to a reservoir in the lower part of the body called the thoracic duct. The chyle is then carried by the thoracic duct and emptied into the jugular vein, where it is mixed with the blood; and also taken to the upper-right chamber of the heart. This chamber has now reserved the chyle, oxygen, blood and impurities from all parts of the system. The oxygen, heating the blood, causes it to expand; which opens a valve and lets the blood pass into the lower-right chamber. As the valve only opens downward, the blood cannot return. It then passes through a large vein, which branches off and is carried to both lobes of the lungs, where the impurities from the blood are deposited and carried off through the wind-pipe and out of the mouth, in the form of carbonic acid gas. The blood, now being free from all impurities, is conveyed to the upper-left chamber of the heart and then forced into the lower-left chamber, which acts as a reservoir and holds the blood, till it is taken by the aorta and carried to all parts of the system; depositing the necessary quantity to form flesh and receiving fresh supplies of impurities, till what remains is carried by the small veins, again to the heart, to undergo a similar process and be cleansed of its impurities with the new blood, which is all the time being manufactured.

I now propose to introduce the agent who, although invisible to the natural man, yet governs his destinies. I will take the child before it is born. No one will deny but what there must be a circulation of the blood, but the lungs are not needed, as there are no impurities to deposit or carry off. The mother supplies the food (or intelligence) from herself, and they contribute to form the machine and get the cars (or child) ready to receive the freight (or ideas) of the world. According to my theory, intelligence is not one of the elements of mind; but mind is the medium of intelligence. As wisdom speaks mind into existence, its identity is a process of progression. And as wisdom acts through the parent, the child receives its life from the parent, as the fruit from the tree, till it becomes ripe; when its seeds will produce trees, which will bear fruit after its kind. The life of the child is its mother, and its body is nourished by the same spiritual or material food of which its mother partakes. But when it is born, its mother ceases to supply its wants by nature (or ideas). For now the child receives its food from its mother's breast. This requires a new combination of motions to carry the food to the whole system. Therefore, to start the machine, there must be a power.

The nose is so constructed that the air can penetrate into it, till it comes in contact with the fluids of the head or capillary vessels. Here heat is produced by the oxygen coming in contact with the hydrogen, nitrogen and carbon; and this heat is the power that sets the machine in motion. Now the blood loads up with oxygen and winds its way along through the small veins, forced on by the heat in the brain, like the steam from a boiler. It then enters larger veins and is still pressed on, till it meets the food, or chyle; where all is emptied into the upper-right chamber of the heart, which is called the right auricle. The food, which has undergone certain chemical changes, assumes a milky appearance, called chyle; and is sucked up by the little capillary vessels and carried by the thoracic duct to the jugular where, as I have said, it meets the blood and is emptied into the right auricle. Now the air is all the time supplying oxygen to the blood through the nose and mouth. And the brain acts like a boiler; the oxygen, the fuel; and the hydrogen, nitrogen and carbon, the steam (or blood). This constant heat which is kept up in the brain is all the time pressing the blood
into the right auricle. The blood is prevented from passing down the thoracic duct by a contraction of the upper-end, which acts as a valve; which can only be opened upward by the chyle, pressing up through the duct to empty into the jugular. At the end of every vein or artery, and everywhere that you find a valve or contraction, there is an air cell, and it is there we get the power, which keeps continually forcing on the blood. The heat, pressing the blood into the right auricle, causes it to expand, and this is called the pulsation. When it expands, it opens a valve, and the air in the cells forces the blood into the right ventricle or lower-right chamber. The blood, which is in the right ventricle, is now forced out into a large vein by the pressure from above and carried into both lobes of the lungs by two branches of this vein, where it comes in contact with another air cell; which separates the gases and impurities from the blood and forces the blood, now freed from all impurities, into the left auricle or upper-left chamber, while the gases escape out of the windpipe (or chimney). As the blood from the lungs is being continually forced into the left auricle, it forces the blood, already there, into the left ventricle or lower-left chamber; and there it is still forced on into the aorta and sent to all parts of the body. When it reaches the extremities, it meets with little air cells there, which give it a turn and force it back through other little veins. And it is there sucked up by the little capillary vessels, which are continually at work; and it is then conveyed to the jugular, which is the great thoroughfare for the blood from the brain and upper portions of the body; and also for the chyle that is brought through the thoracic duct. This is the proper course of the blood as it circulates through the body.

I now propose to speak of that invisible wisdom which sees and guides all the foregoing changes. According to my theory, mind is something which I call “matter.” Our belief is also matter. But the world calls both “intelligence.” If I believe what I say is true, I make it so, to myself; whether I wish it to be so, or not. For instance, if a mother believes in scrofula, her belief is carried to her child and deposited just where it is directed, before the child is born. Now after it is born and becomes old enough to receive ideas from others, it feeds upon them, till its mind becomes so much diseased, that its body is a mass of corruption (or false ideas). Now as it is being fed by the world's ideas, it loses the food its mother supplied before its birth, and it becomes like a domesticated animal. All animals receive impressions from an invisible something. But man, being of a higher development, is acted upon by two principles - one of wisdom and science and the other, of mind and matter. Science is to correct every false direction and point out the true one; and wisdom runs through every act of our lives and through mind or matter. Wisdom is like the nerves of sensation. All these nerves that are mentioned are merely representatives of the scientific man.

To suppose that food is thrown into the stomach and there left to be governed by chance, is like supposing that after the coal is thrown into the steamboat furnace, it creates steam in the boiler; which propels the boat to the place of destination, without the aid of any intelligence outside of the engine. Yet we are told that the food enters the stomach, where the gases eat (or dissolve) it, and from thence, it passes into another reservoir, where it receives the addition of a substance called gall. It then enters the small intestines in which there are multitudes of small mouths, ready to suck it up and convey it to a fountain that receives it; and then it is sent in a conductor to a large vein, which carries it to the heart. Now here is as perfect a system of regulation as ever governed a railroad, where goods are received at one place and transported to another. And it is as absurd for a person to lecture or write of the circulation, without associating intelligence with it, as to give a lecture on the subject of the railroads out of New York and convey to his hearers the idea that the locomotive starts off with a train of cars and lands and receives freight at the different stations, without any intelligence outside of the engine.

Man is like a nation. He is governed by laws, but is subject to a higher principle that, unlike laws, cannot be changed. This principle is science, the child of wisdom. The natural
laws of a nation are the invention of man. Now science and the laws of man, like the veins and arteries, run side-by-side; and like the nerves of sensation, one set belongs to the laws of matter and the other, to the science of wisdom. The office of the former is to be dishonest and carry out selfish acts; while that of the latter is to keep beside it and hold it accountable for its acts. Thus the two go together. One is wisdom (or the guardian spirit), who sees every act of the natural man, approving or condemning them, as is proper. The other is opinions (or evil spirits), who act without science, doing as they choose and perfectly indifferent to the principles of science. The guardian spirit (or agent) is the invisible man and is called by various names, but is harmless, as all principles are. Yet it cannot be annihilated; but the medium, matter, may be dissolved and destroyed. As I have said before, man is like a nation and governed by his own laws. Now the Great First Cause, Wisdom, holds his government responsible for its acts, and it furnished agents to take cognizance of their doings.

Every idea is like an individual, clothed with some responsibility. For instance, if I wish to do a certain act, the wish (or idea) starts off with my authority to do it, and wisdom sends an agent to accompany it. Both go together; but my idea is not responsible to the agent for its acts. But the agent is furnished by wisdom to suggest or check the idea, if it goes wrong. For I am held responsible to wisdom for my acts, but the agent merely keeps the record; which, like the mariner's logbook, tells the tale at the end of the voyage. This agent of wisdom, whose name is Science, is not seen by the natural man, though he often hears him say, "Beware how you act, for you are held accountable for your every act." The natural man is full of deceit and hypocrisy and is only held in check by fear of this invisible agent. And when he hears his voice, it often makes him nervous; for he supposes it is some disease or spiritual influence which is tormenting him, when it is but himself. That is the scientific man, prompting the natural man.

I wish to speak of a fact here, which is this - that the flesh and blood (or the natural man) thinks he embraces all there is of him; but he is, to the man of wisdom, as the child to the father. He wishes his child to grow up good and honest, so he permits the child to act, as it were, on its own account; and so he does. Yet he is responsible for his acts. To illustrate. The parent gives the child some money to lay out in something that he may barter and trade. The child invests his capital in something that takes his all, but before closing the bargain he asks his parent's advice, who says to him, "The money is yours, lay it out as you please - but take care you are not deceived." The money is invested, and it turns out the child has lost by the operation. Now comes his torment. He says to his parent, "You should have told me the truth, when I asked." But the parent will reply, "You must look out the next time. I have no respect for persons. I am not partial to my children, and he with whom you traded was your brother." When you learn that to injure another is to injure yourself, you will learn, of yourself, to do good; and you will break off from your selfishness of your own accord.

Every idea contains two characters - science and error; and the father (or agent) is in the blood (or food). Now as the idea enters the system to establish its claim or deposit its treasure, the agent goes with it to take note of its action. If you will examine the structure of man, you will see a complete government, with all the improvements attendant upon civilization. Each man has his laws, which differ according to the ideas introduced. Science's kingdom is in the wisdom of the people; but error's is in the laws of the natural man. Nations, in their natural state, are governed by the law that 'might makes right.' Yet the agent of wisdom is in their acts and prompts them; but the power is not acknowledged, till it obtains such a hold on the minds of the masses that they feel its influence. This is a civilization. All sick people are as much under the law as a savage nation, and more so; for as science develops, error also develops. And this ignorance is governed by error.
Science is not a thing to be feared, as its still, small voice is heard; only to be regarded as an echo to which no attention is paid. Yet it steadily works its way through all the veins and arteries of society and goes with the blood to all parts of the nation called man; even to its farthest corner. As a nation develops, it has a seat of government and also avenues of communication. As it becomes more advanced in civilization, it has greater facilities for distributing intelligence to all portions of its vast country. It also has its head (or leader) who transports all of its orders on the thoroughfare, over which all other business is transported. Man's hand is the capitol (or seat) of government for the president; and here sits the natural man and directs the course of events. The president is elected by the people, and he who governs man is directed in the same manner. He who rules his body today may be enthroned tomorrow. Suppose a man is governed by the idea that he can go out into the cold without injury to himself (or nation). If he ventures out, all the opinions rise and clamor against him, and their influence has the tendency to make him unpopular. So he is removed, and another idea appointed. When he begins his administration, he acts as though there were no laws, but that of might. He is affected by the invisible agent at his elbow, who is always checking him by caution. This has a tendency to make him nervous, and he becomes despotic; and then wars of ideas commence. The ideas form themselves into societies (or parties) and by controversy, create competition, which increases the population (or makes new ideas).

The ideas of a man are like the population of a nation, and being a progressive being, he invites foreign importations of ideas; and the ideas, like individuals, come from other nations. Man is a fair specimen of the United States in this nineteenth century. The President of today is the head of the nation, but the people are as divided in their opinions as to what will be the result of the war, as the ideas in an individual nation. The country is sick, and how to cure it is the question. Slavery was forced onto the people, and how to rid ourselves of the evil, they cannot tell, and it is left in the hands of the political faculty (or doctors of the law). So with man, disease is fastened onto the people, as slavery is on the nation, and the people are groaning under the weight of the evils of their own creation. The body is the battlefield on which the encounters take place; the circulation of the blood is the means of transportation, i.e., the railroad (or canals); and the head, the seat of government to which the people rush, causing a rush of ideas (or heat) to the head; or as is sometimes erroneously called “a rush of blood to the head.” The cars are all the time conveying the government stores to all parts of the country at war; and they also carry this agent, to see that the business is properly executed.

President Lincoln is the medium (or embodiment) of the ideas of the nation, and these ideas are shadowed through him. Now as the ideas (or minds) of the people change, the medium changes. The President's name is Abraham, and he is the medium of the people; but his body is the people (or ideas), themselves. The majority of the people say through him, one day, the Negroes shall not fight; the next day, the majority says the Negroes shall fight; and Abraham echoes their minds. So the President is the will of the majority of the people; whether right or wrong. But wisdom, all the while, sits in the hearts of the people and prompts them to do unto another as they would that he should do unto them.

Now the natural man, like the President, is at the head of his body (or nation), and the doctors, like political demagogues, have stirred up strife among the ideas of man and introduced strangers (or new ideas) among the ignorant classes, till they have got man at war with himself. Disease is considered an enemy to the scientific man, who tries to keep out the false ideas. But these demagogues have made enough proselytes to establish a footing. For the majority rule, and if more evidence can be brought in favor of a lie than of truth, the lie is received by the masses and the truth thrown into the minority. The medical men, like politicians, have sown the seeds of disease (or discord) in the minds of the people, who
kneel down and receive the evil, as the camel does to receive the burden. Science checks the progress of error; and error checks that of science. Both act against each other, but when error is destroyed, science is saved as by fire; for it passes through the fire of excitement and rises out of its ashes, unharmed.

Man is in rebellion all the time; that is, some portion of his intelligence. The warfare only ceases when truth (or mathematics) is cultivated; while in other parts of the intelligence of man, there is slavery as black as that which blots the face of the South. This slavery is disease and is the blackest part of man's whole being; and it has become the enemy of man. Truth knows that disease is a lie invented by error, while trying to account for some phenomenon of which man was ignorant. Error, to show its wisdom, invented this lie and endeavored to sustain himself by building up a party of ideas. This lie has gotten man into his present diseased state, so that now every little excitement rouses the thoughts, as the cry that the enemy is advancing rouses the people who rush to headquarters to learn what is the trouble. The ideas arrive from the extremities in the trains and are carried to the heart to await orders. The ideas arrive from the head with orders to receive all the stores and deposit them in the various depots.

Now suppose the story is circulated that the heart is to be attacked by heart disease. This is the great storehouse of the nation (or body) where everything centers. It is to man what Jerusalem was to the Jews; the seat (or dwelling place) of God's wisdom. The blood is filled with ideas, and they all go to the heart; there to wait until the trains arrive with the products of the nation, with which the masses are fed. Here is one city (or depot) called the right auricle, where all congregate; and this vast assemblage produces a stagnation of business (or circulation). It is here that you will find all the importers (or couriers) from other nations, having in charge their ideas on which they keep an eye, to see that each of their subjects is respected. At last, the trains arrange their business out of this tumult and then prepare to move to the next station, called the right ventricle, in order to clear the depot for other trains, which are constantly arriving. The gate of this next city is always closed, except when it opens to let in a train. Passing through the city and out a gate at the opposite side, the trains pass on, till they arrive at a junction of the road. Here they separate, and half the train goes to the right lung and half, to the left lung. Here they leave the impurities of opinions (or freights) and receive orders to pass to the left auricle. Passing through a gate at the entrance of this city, it stops but a moment, and then, passing a gate at the opposite side, it enters another city called the left ventricle. After all the trains (or blood) have assembled here, each takes its proper train, all passing out for some distance on the main track (or road) called the aorta; and the different cars, switching off onto other roads at every station and going their proper routes and depositing their cargoes at the station, travel all around the road, till they reach the extreme limits. When the agent (or conductor) has got all the freight distributed, they enter the return cars on the back track. Those from the lower extremities start their trains for the right auricle, gathering up freight as they proceed. Those from the upper extremities and head run their trains and deposit their freight into the jugular, where they take on-board the cargo, which arrives over the thoracic duct; and then all proceed to the right auricle again.

Now this is as regular a system of intelligence as ever rules a nation, and the wisdom which governs all this is as real as that which governs a nation; only it cannot be seen, yet it acts, and we perceive the effect. When man shall learn that thoughts and opinions have an effect and that what he says to his neighbor, he is responsible for, just as a person is who speaks against the government; he then, is responsible to the laws. When man learns this, he will be careful what he says and how he sows the seeds of disease in healthy minds, as those persons who have sown the seeds of secession in the minds of the loyal. These ideas (or seeds) are embraced by the people, who are alarmed and shaken to their center by ev-
very false alarm that is started by the demagogues. Now as traitors and disturbers of the public peace are arrested and carried to prison for saying and doing unlawful things, it behooves us to know what to say before we speak or what to do, before we act.

With disease, it is the same. It is a traitor and tyrant, and all who harbor it are liable to be punished. It pretends to be a friend, but there never was a person who acknowledged he wanted to be a traitor to health. But you may see many who are in full communication with these traitors; hugging them up, yet acting as though they were ashamed of their company. You see a man hugging his coat around him, in order to hide the traitor called consumption, who has got him in his service; soul and body. If questioned hard, he will acknowledge that he has him concealed in his lungs. Now this man is a victim to this traitor and liable to have his whole estate confiscated and be turned out-of-doors, poor and forsaken by this very serpent he is nursing in his bosom. To believe a thing is a truth merely because someone says it is, is wrong; for you are held accountable for your belief. And if it is wrong, you suffer the penalty. Disease is secession and all the evils one can imagine, and its path leads to destruction; while on the other hand, science is the truest friend to man, and he who follows its path will find it leads to health and happiness. Truly her ways are ways of pleasantness, and all her paths are peace.

§ 19.

~ On the Circulation of the Blood II: Illustrations ~

1863

In the foregoing article, I have shown how the blood circulated through the system (or body), which I compare to a machine. But man, by his ignorance and belief, has made a slave of this most perfect of all machines. By the power of his will, he has destroyed, or nearly so, the object for which it was built. I took the child before it was born as an illustration of the machine, man, before it was used, as the healthy, well-developed child is like the new locomotive, just from the hands of the machinist; perfect. Now after its trial-trip, if successful, it is ready to receive freight. The child, when first born is, if healthy, a perfect machine. Its blood, like cars, is ready to be loaded and wait for the staples (or products) of the country, which is our food; while the passengers are ideas, and as many are taken as can be accommodated comfortably in the cars. The ideas, which the child embraces, are like capital stock (or profits); for wisdom is riches, and ideas pass as paper currency, instead of gold - with a discount off.

Opinions pass for truth in the same manner. The child is taught to be prudent and lay up his money. So, likewise, he is taught to store his mind with knowledge, which is another kind of riches. So the more ideas he lays up, the richer he becomes. This makes him avaricious, and like the miser, he starves himself by not eating of the wisdom of the wise and lives on the common food of life, till he gets rich in the world's wisdom and owns much knowledge in all the kingdom. Talk with such a one, and he will give you an inventory of his knowledge (or property). He will begin at his own head (or residence) and tell you all about the brain; how many have died with the brain fever, since he had been acquainted with them. He will then show his riches (or knowledge) in regard to the spine and will tell you all the different curvatures; name the different parts, telling how each affects the other. And then he will lead you to the heart, and here he has laid up great stores, which makes him very nervous and fearful, lest he should lose them. He takes you to his lungs and also all over his body, till you see how rich he is in this world's wisdom. You say to him, “Your riches do not appear to add to your happiness.” “No,” he will say, “I believe if I had never had a single cent (or idea), I should have been better off; for now, with all I know, I am of all men, the most miserable. I have been troubled with the gout in my foot and have been laying up
wealth (or knowledge), trying to learn how to manage it. But it has cost me more than I gained, and I have now given up. And with all my knowledge, it has left me lame and dyspeptic. Therefore, I say if ignorance (or poverty) is happiness, it is folly to get knowledge (or riches), like mine."

A child is an illustration of this truth. The body is the earth (or natural man). The progressions of the child's mind is science (or the medium of wisdom). At its birth, the child is like a wilderness; its ideas are of its mother, earth. But when wisdom breathes into its nostrils the breath of life (or science), it becomes a child of science. Now while it is fed by its mother's ideas, it is like its natural growth; which continues, till it is ready to receive a different sort of food. The circulation of the fluids, before its birth, are like little streams (or rivulets), which wind their way into larger streams (or veins). But after its birth, the little streams are changed by the introduction of foreign ideas, which create war with the ideas of the mother and with progression. The food and all that goes to clothe the body, belongs to the earth (or Adam), and all the ideas (or spiritual food) which goes to enlighten the mind to prepare it for a higher state, belongs to science; the medium of wisdom (or Eve). The earth produces food, etc. for man; while science, the child of wisdom, produces and furnishes the ideas (or wisdom) for the enlightenment of man.

Cain and Abel are figures of these two ideas - the natural and scientific man. Cain was a tiller of the soil, and Abel was a discoverer (or a man of improvement). These two characters are in every man. Cain is the natural brute instinct, the mind, the earth (or body); and Abel is the higher state in matter (or mind), which is under the control of the scientific man. And as Cain, the natural man, is the lawful heir, he does not like to be troubled by his brother, Abel (or improvement). The child, being governed before its birth by its mother's ideas, and her ideas all being of foreign importation (or transplanted into her mind), the child receives its life from its mother and is born in sin (or error). Now after its birth, it is placed under the higher element of its mother, who tries to cultivate its growth; but as the food which goes to develop the child's body comes from the lower development of the mind, it keeps the higher development in the minority. So the natural man grows superior to the spiritual man and embraces all the animal propensities, which require the food of the natural world. So they grow up, like the beast (or Esau); while science (or Jacob), the younger brother, is hated. Beliefs, opinions and all fashions are the elements of Esau; while science, progression, love, charity and all the higher qualities belong to Jacob.

In the circulation, the lower portions of the body are governed by the natural man, subject to the higher intelligence in the upper portion of the body and brain. The natural man located the seat of intelligence in the heart; while the scientific man uses the brain as the medium of intelligence. Thus you get two individuals - one at the heart and one at the brain. According to the medical faculty, the heart is where the power (or first cause) commences; whereas I claim it to be in the brain. It would be natural that the brutal man, not knowing any substance, except that which goes into the mouth, should place the seat of power at the heart; but the scientific man does not live by bread alone, but by the very words which proceedeth out of the mouth. Wisdom contains no food to the brutal man; to him it is merely superstition, but the superstition is of his own manufacture. Fighting their own shadow is the wars of the flesh, for they make war with themselves; while the scientific man creates fear (or destroys the error).

All the food which is taken in at the mouth enters as foreign goods into a new country; and with the produce of our own country, all enter the stomach (or market place), just as the ideas enter the brain. The freight (or food) all enters the stomach through the passage called the throat; while the oxygen in the air (or ideas) enter the brain through the covered bridge, called the nose. The gases receive the food, as the fluids in the head receive the ideas (or agents) and separate and distribute the food to each part, according to the direc-
tion of the agents. The stomach employs the bowels and intestines to carry the food along, and the little mouths (or capillaries) separate the good from the bad, just according to the direction given them; the impurities being sent out of the body through the proper passages. The lungs receive all the ideas, and chyle carries these by the blood, and then the impurities are separated from the blood and carried out through the windpipe; while that part intended for the body is carried to the left side of the heart and from thence taken to all parts of the body. The lungs and intestines are kept as clear as possible of all impure and corrupt ideas, which tend to bring on disease and troubles.

Disease is the enemy of which man is afraid, and it is this character we wish to consider; for man's happiness depends on the right construction given to this character. He either has or has not, an existence. The lower portions of the body admit him to have an existence in the heart, but the truth which dwells in the heaven (or wisdom) and speaks to man through the brain, knows well that such theories are mere inventions of the inhabitants of the lower portions of the body (or the regions of false ideas, or death). And all my theory tends to dissipate such false doctrines and establish the true ruler of the universe, which is wisdom, in the minds of man; where his principles will be admitted and turned towards the benefiting of man's health and happiness.

§ 20.

~ On the Circulation of the Blood III ~

1865

Man's body, according to the chemist, is composed chiefly of carbon, hydrogen and nitrogen, which are combustible. Also oxygen from the air, which unites with the other three. This union produces heat. The oxygen of the air comes in contact with the carbon, hydrogen and nitrogen of our bodies through the nose and produces heat. The nose is so constructed that the oxygen from the air passes into that organ and comes in contact with the three other substances. This produces heat in the blood. So as this blood receives a portion of the chyle from the stomach, it passes to the lungs and leaves a portion of the carbon in the air cells. This is thrown off through the windpipe.

Now as the oxygen from the air is constantly forcing itself through the nose, it is very essential that we know the use of this organ and not be deceived by the idea that the oxygen passes down the windpipe. For through this deception, we prevent the carbonic gases from passing out of the lungs. The effect of the oxygen in the air (or man's body) is composed of carbon, hydrogen and nitrogen. These are of a combustible nature. Now introduce oxygen, and this gives life to the blood. Now as the body stands in need of a fourth element to produce caloric (or heat), nature has constructed man in such a way that, without any effort on his part, this last element is supplied. As the air contains the oxygen, the heat in the brain induces the oxygen to enter. So as the nose is so constructed, the air passes in and deposits the oxygen with the three other elements. This creates heat and eats up the impurities in the chyle that is carried to the lungs to be purified for distribution to all parts of the body. So when the blood enters the lungs, it deposits the carbonic gas in the cells to escape through the windpipe, like smoke out of a chimney. Now this escape, called exhaling and inhaling, is when the oxygen is received into the blood, or the other three elements, through the nose.

The idea that the blood receives the oxygen through the windpipe is so absurd that it needs but little explanation to satisfy any thinking person of its absurdity. I shall show the bad effect on the body by this false theory. It is now a universal belief that the air passes into the windpipe and enters the lungs. This false idea misleads man, and he falls into an error that has cost many a poor creature his life. For they, by the power of their will, prevent the very carbonic gas from passing out of the lungs, and it remains in the cells, till it becomes so impure that it produces tubercles and abrasions and death. If man had never

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heard of such a theory, he would have been far better off. What advantage is it to man to know that the blood is carried from the heart to the lungs by a process that I will give, according to the medical science?

The left side of the heart contains the pure blood and the right side, the impure blood. The upper part of the heart receives the blood from the body and the lungs. The lower part sends it out to the body and the lungs. The impure blood from the body is brought by the veins to the upper right side of the heart, while the pure blood from the lungs enters the upper side of the heart. The impure blood passes from the upper-right side of the heart to the lower-right division, and then it is thrown into the lungs. Here it deposits the impurities (or carbonic gas) that is thrown out of the windpipe. This process purifies the blood, and then it is fit.

§ 21.
~ Breathing ~
May 1860

How often are we misled by a false direction, resulting in great evils, misery and disease. The false idea of instructing man how to breathe is, of all errors, the worst, for it changes his mind in making him believe an error; thereby leading his soul astray and giving false direction to the matter (or mind). For instance, we are taught to believe that the air goes into the lungs. This is acknowledged without any questioning, and therefore must be a fact. Now if any person of ordinary intelligence, capable of understanding any kind of mechanical principles, will stop one moment and look at the construction of man's internal organs, he must see that it is impossible for the air to go into the lungs. Giving the disciples of this belief the advantage of all they claim, it will be seen that if God intended that the air should go into the lungs to purify the blood, he put man to a great deal of trouble to get it there, according to their own explanation. For we are told that the air goes in at the mouth or nose, passes down the windpipe and enters the lungs, purifying the blood, and is then thrown off. According to this route, the air that goes into his nose must first come into the mouth to meet the air in the mouth; after meeting, they find their way down the windpipe. Everyone knows that there is a valve or clapper on the upper end of the windpipe, to prevent anything from going down when we eat or drink. Now to suppose that a person is breathing air into the mouth, which passes down into the lungs; one must either be ignorant of the effect of the circulation of the atmosphere or have never thought of the absurdity of such a belief. Just let common sense look and see how absurd the idea is.

Everyone knows that cold air rushes where the air is warmer, for the warm air is more rarified, and this forms a partial vacuum; and the cold air, according to a natural law of heat and cold, would rush to fill the vacuum. Now as the heat in the brain is warmer than in any other part of the system, the cold air would rush to that place, according to a natural principle. The nose is constructed like a steam chamber, with small holes or apertures for the air to pass through, and pass into a larger chamber; this forms a bulkhead at these apertures, so that the hot air must pass down into the mouth. Now the amount of cold air that can pass down into the lungs is so small that it is not worth a thought. Suppose you take a pipe, and warm the stem, and pour cold air into the bowl - will it come out cold? No. Then leave the bowl open, and see how absurd it is to believe that it will come out cold. It is just as absurd to suppose that the cold air - or any air - goes into the lungs; for if it does not go in cold, it cannot go in hot, because the heat is forcing itself into the mouth, when the mouth is shut, to escape from the lungs.

The process of breathing is a law of science, without the least particle of knowledge: it requires no knowledge. The child knows as much about it when it is first set in motion, as it
ever does. (If the machine gets out of order, then the will tries to remove the obstruction made by man's wisdom; for the wisdom of man has made obstructions by false reasoning.) We have the power of contracting the muscles of the throat, so that we can hold anything in the mouth; liquid or smoke. A person can hold tobacco smoke in the mouth or force it out of the nose, showing that the passage from the mouth is under the control of the will. So if the will can close the passage in the nose, you see how necessary it is not to give man a false idea about the circulation of the air. For if you make him believe that the air goes into the lungs, it does not make it go there, but you deceive him; and in the act of using his will to induce the air to go into the lungs, he uses a great power of will, which heats up the blood; and this heat closes the apertures in the nose and prevents the natural circulation that would take place, if no such information had ever been taught.

The blood wants good pure air, for in it there is something that sustains life; and God knew what he was about when he made man. He knew that man never would know enough to breathe of himself, so he made circulation, according to the laws of heat; leaving man nothing to do but to let nature do its work, and then all will go right. Nature will let cold air go into the nose and then come in contact with the blood, or something else that will take out of the atmosphere what the blood wants; then it will escape to let in more cold air. The blood is fed in this way and carries its food to all parts of the system. Returning with the impurities of the system, it deposits them in the lungs, where they are thrown off. So the lungs act for the blood as the intestines do for the stomach; and the mouth receives the food for the stomach, and the nose receives the air (or food) for the blood. God, when he set man in motion, did not put food in his mouth, but breath in his nostrils; and man became a living soul.

§ 22.

~ The Brothers ~

There once were two brothers who looked very much alike. They were in the same business, dressed alike, were both lame, and each had a pumple foot. Their names were John and William R. A gentleman wished to find John but could not recall to mind his given name, and he asked a friend if he had seen Mr. R. "Which one? There are two brothers."

"The lame one."
"They are both lame."
"Well, the pumple-footed one."
"They are both so."
"Well, he is a pedlar."
"They are both so."
"Well, this man trades, too."
"So do both."
"Well, my man is a democrat."
"So are they both."

After thinking awhile, he says, "He wears a buffalo coat and drives a lame horse."
"So they both do," replied the other.
"Well," said he, "I will give up and wait, till I can see him."

The difficulty was that the gentleman was not aware that there were two brothers. As soon as he learned the fact, he must find out the name in order to discover the right one. Wisdom is the surname, and science and error the given names. Science is the Christian name of wisdom; and error, that of ignorance. Neither ignorance nor wisdom act; but as matter is the medium of both, it is difficult to distinguish them, unless you know their surnames. All through the Old Testament, these two opposites are found as Adam and Eve,
Cain and Abel, Jacob and Esau, etc.; and in the New Testament as Jesus and Christ, Paul and Saul, etc. These two characters are in every person, but the natural man recognizes only one. Both can create; God (or science) through the scientific man and error, through the natural man. And if you do not know their names, you will be liable to be deceived.

Opinions is the man that can invent stories and give false directions; that is, creating disease. Wisdom never creates an idea that tends to make man unhappy. Wisdom is outside of matter; while opinions are in matter. The masses of the people are the medium to act upon. An error exists in the masses which sets the mind at work, and after error has created a disturbance, it has not wisdom enough to guide it. Being in ignorance of its wrong ideas, it finds fault only with itself and guides and controls the storm by what intelligence there is in matter. Error will fault, but cannot show any reason for its acts. After the storm has raged and destroyed the country, as those out of matter had prophesied, then the same ones who caused the trouble commence a war against the expenses the government have been to; to put out the fire these same persons have kindled. Error commences the trouble by exciting the minds, till a phenomenon is produced. And while science is all the time trying by mild means to correct the lie, error is attributing the cause to science. After it succeeds in correcting the lie, then error berates it, on account of the cost it has been to for nothing; trying to show that, had the capital been spent in another way, how much better it would have been. This is a fair example of how error works. When error is so subdued that science takes the lead, then the two characters will be recognized and kept separate, and the acts will determine which is of science and which of error.

In order to show how error can invent a lie and have it admitted as truth, I have only to refer to the rebellion. Every intelligent person will admit that, had there been no slavery in this country, we should not be engaged in the present war. Here we have a starting point - slavery. Now the idea slavery exists in the minds of man, and every man, individually, will admit that he wants his liberty; yet, if everyone had his liberty as the world is now, there would be no liberty at all; for by abolishing all laws, perfect liberty would be granted everyone. Then might would be right, and man is so constituted that the stronger would enslave the weaker. A compromise must be made between liberty and slavery. In this compromise, man has no right to bind or enlarge its bounds beyond the contract which is confined to what the parties agree to.

The United States has great extent of territory, and it embraces the two brothers - freedom and slavery. To act on the agreement of equal rights as far as possible, an agreement was made that the majority should decide which brother should govern them when any new territory was annexed to the old homestead. As the party for freedom increased, as it always will, slavery, being the opposite, contracted with aristocracy and wanted that which it could not get by the agreement. These two brothers are elements in every person, and the government is the voice of the one or the other. They are chosen as President (or oracle) to utter the voice of the people, and the people are the matter to be acted upon. Slavery is advocated and wants its power extended, and all the elements of the institution are brought to bear to help its progress. Freedom also appeals to the people to prevent the spread of slavery. Now as freedom and slavery are wedded together, as it were, a family quarrel ensues, and the children take sides with one or the other of their parents. Slavery is the father (or brutal man). Freedom is the mother. As slavery has the brutal strength of the father, it endeavors to crush out freedom. But freedom, having the sagacity of the mother, is shrewder and keeps herself more on her guard; while slavery, having no other motive than to rule, tries to govern by its will. Freedom is more powerful and is always on the lookout; while slavery, being a brutal element, has no regard to self preservation. Its motto is, “Let us eat, drink and be merry and take no thought of the the morrow.” So it does eat and drink - till the flood of liberty comes and washes it away.
Man's life, his health and his happiness is as much a science as chemistry; and his errors will submit to wisdom, as much as they do in chemistry. Tell a person, or a multitude of persons, that you can raise a ship upon the hydraulic principle with a gallon of water, and they will laugh you to scorn. You tell them, “I do not wish you to believe what I say, merely because I say it, as I can demonstrate it.” Then when you show the experiment to be true, their mouths are closed, and they bow in reverence to the law (or principle). When man can be shown, scientifically, that his life is one that can be lengthened or shortened by scientific computation - or changed from good to bad and bad to good; then he will bow to that principle. The good does not change to bad, nor the bad to good, but science destroys the bad, and the good lives; while error only creates bad and covers up the good.

Man's life and happiness are the things to be attended to, as that is for his happiness. For if he is unhappy and without health, he is of all beings, the most miserable. It has not entered man's mind that his happiness is an effect and not a cause. In mathematics, when a person is working out a problem, if it is difficult, he is unhappy until he arrives at the answer. Then if the answer is correct, he is happy, and his error is swallowed up in science, and his science becomes wisdom. Man has analyzed everything but himself, which to him is a complete wilderness and full of false ideas, which run wild and destroy all his prospects. He rises in the morning, apparently safe from these wild beasts (or ideas), but before night, he is caught and devoured; else his estate is mortgaged to the devil for a ransom to get rid of some error that he has been accused of, such as going out-of-doors and taking cold, contrary to the laws of his God. Man becomes a slave to the medical and religious world and is all his life subject to their laws. This is the way that science is punished by its own. It comes to its own, and its own receives it not, but turns and opposes it.

All the happiness that man has, has had to pass through the fire of excitement, before it could establish its claim; yet, there never has been a person who has been able to resist this wicked generation that holds the life of man in slavery. Let man's wisdom once get its standard established; that he must fight his way through the rebel armies of medical and religious ideas, before they will abandon the field to him, then he will buckle on the armor of God (or wisdom) and fight the battle of liberty from religious and medical slavery and establish the science of God in the intelligence of man. Then opinions will be cast out, and man will live by science; for opinions lead to death and misery, while science leads to health and happiness. Then he will see that disease is the creation of error and that the introduction of science is its destruction.

Man's happiness is in his wisdom, and as he frees himself from the medical faculty and their opinions by analyzing them, he destroys the phenomenon of disease which he has built in himself; and this edifice (or disease) is matter and is made by error and can be destroyed by science; for wisdom does not recognize any matter, and man's life is in it. Science is the light of his life with which to light up the lamp of wisdom; and as the light springs up, the error dissolves. Now admit this truth as a science, and then the man will walk by science (or light), instead of error (or darkness). Then he will learn that this world, which contains all kinds of disease, evil spirits and every miserable idea that makes us unhappy is of our own make and created by our beliefs. We can create this idea called matter and condense it into any form that our belief is capable of forming. And if our power of imitation is sufficient, we can form any idea we choose. Every disease is a manufactured article of our own make; and children, being but a lump of our own ideas, their mind (or matter) is as much under our control as their education. We can teach our children to be just what we wish and even give form to their matter and certain actions to their bodies. So we can create tumors, coughs and every disease that flesh is heir to. Mind (or matter) is like mortar (or potter's clay). And no one can deny that the clay in experienced (or scientific) hands can be made into better vessels than in the hands of an unscientific person. Mind is
like the clay, and wisdom and error are the potters. Error can make vessels which wisdom
can destroy; for error is merely an apprentice to wisdom, as it were, and when wisdom
molds the clay, error stands aside. The two characters are spoken of by different names.
Paul spoke of them as the inner and outward man. If there is not some way to distinguish
one from the other, how are we to know which one speaks? The word “science” is not used
but once in the Old Testament and once in the New Testament. The people knew that there
was a difference between a truth and an error, but the two characters could not be known,
except through the oracle (or medium) through which they spoke. The natural man (or
error) put the wisdom in the oracle, but the scientific man puts the oracle in the wisdom.
This makes two invisible beings acting through one oracle. Therefore, to know which one
spoke, it was necessary to have them named. They named one; and the other, when it be-
came old enough to have a being. Science was never applied to the inner or the outer man
by the world; but science is the one, and error is the other.

The natural man is composed of gases, and these gases must have a separate identity.
If the gases ever had identities, they must have had them in their original state. If the gases
separate, there are the two characters of man; then man can have an identity when he is
separated from the gases, which make what is called flesh and blood. If oxygen is the life
of man, then there must be life outside of matter; for the oxygen cannot be destroyed or
changed. Therefore the oxygen is the outward man. Now divide the gases into two charac-
ters - one, that character called truth (or wisdom); the other, error - and then the element
embracing truth cannot be changed; it includes all intelligence without matter. The other el-
ement is under the control of wisdom, which is the element I call God. It cannot be seen, for
it is all wisdom. The other element is the gases which compose the natural man. These ele-
ments are the gases which are combined together to produce certain effects. For instance,
oxygen and nitrogen united go to make up the air. Then there are elements called carbon
and hydrogen; the carbon being a solid, and the hydrogen being a gas. Water is formed by
the combination of oxygen and hydrogen, in certain proportions. Could we take away oxy-
gen from the water, what remains, being hydrogen, will burn. Now the caloric is the invisible
principle that we call heat. This principle is something, but we do not find any intelligence
which man admits, except these gases when they are combined into the form called body.
Then the life is visible, or the body has motion. If these gases, when combined, produce wis-
dom and when separate, are nothing - what was it that made the gases whose combination
makes wisdom? The element of caloric does not seem to belong to any of these gases; yet
it is a power (or principle) which cannot be seen. Oxygen is not water; neither is nitrogen -
yet when mingled together in certain proportions, these two produce water. Water is mat-
ter, and the two gases, which are not matter, can produce it; therefore, nothing can produce
something. Remove the oxygen from the water, and what remains burns; so according to
this theory, oxygen is water, and nitrogen is fire.

It is certain that everything, animate or inanimate, matter or solid, dies (or dissolves)
and passes out of sight. Now if each and every one of these endless bodies (or beings) that
are formed by the combinations of these gases, when resolved into their original state, do
not hold their distinct identities - then there can be no First Cause. I assume that every ele-
ment, when disturbed, is combined with other elements to produce some idea; and when
the idea is destroyed, the elements of which it is composed return to their original state. If
life is a combination of elements which, when they are dissolved, destroys life - then life is
not an element, of itself; but a result of a combination. And let me ask, what was it that
made the elements a combination? It must be something that is outside these gases. I con-
tend that wisdom contains all this, and everything in the form of gases or fluids are subject
to it. Then we have an endless space, filled with invisible matter and governed by an invisi-
ble wisdom, which sees things that are invisible to our eyes. Give wisdom an existence out-
side of matter, and give it a being, and then you can have something which will exist when opinions are gone. I assume wisdom to be the father of all and science, the son of wisdom; and those of us who know science (or the son) know wisdom (or the father); for wisdom and science are one. Science is the Christian name of wisdom. Error is the child of ignorance; and the generation of ignorance will roll on, till it destroys itself; and out of its ashes rises science, the child of wisdom. Wisdom and error are both in the world together; but error, being the elder, it keeps science in subjection as long as it can. But as science grows, it expands, and error loses its hold of science.

Now these two distinct identities have been kept up ever since wisdom began to act; yet they have always been applied to matter, and the world has always been trying to convert the one into the other. The religious world have made a man of matter and endowed him with these two principles, thus making the word of no effect by their doctrines; for wisdom is not of this world. Man is ever trying to make a wheat out a tare, but Jesus never confounded the two together. He called them by various names; sometimes the rich man and the poor man, the law and the gospel; and sometimes the difference was made in one person, as Saul and Paul. Jesus was one character, and Christ was another, but the religious people of his day, and the Christians of ours, had the same opinion of Jesus. They considered “Jesus Christ” was like “George Washington” - that is, a single person with a double name. So it was with Paul. His other name was Saul. No one believes that Saul was the surname, for it was the Christian name, and Paul was the other; yet they did not belong to the same character, and we have Paul’s own words to prove this testament correct. We also have Jesus’ own words to prove that he was not God, but Christ was. Paul tried to show the difference between himself and Saul, whom he called brother; for he says, “If meat make my brother to offend, I, that is Paul, will eat no more meat while the world stands; lest I make my brother to offend.” Here are the two ideas, error and wisdom, in one body. Wisdom says if meat (or argument on false ideas) offend my brother, error, I will not argue any more; so long as these false ideas stand. In other words, cease from arguing about what you do not understand, till you learn what you are talking about.

The people have no idea of God, at all. It is true they have a belief about God, but it is as absurd as their belief in heaven; and they cannot locate him either in heaven or earth or under the earth, and yet they believe in him. The great fault is in the first state. Man has been taught to believe that matter is intelligent and that matter can be developed, as science can. This is an error, for when science is developed, it is done through matter; not that there is the least wisdom in matter, however. The old idea that beauty and ugliness, good and evil, strength and weakness, pleasure and pain is in the thing spoken of, causes all the trouble. There is no intelligence in anything that can be seen by the eye; one can only see the working of intelligence in matter. With pain, the pain is in the invisible, while the effect is apparent in the visible; the visible being one character and the invisible, another. Science has one character and is not seen; but its brother is seen in matter (or the natural man). For instance, science acting through matter (or man's body) gives to the world some scientific fact; and the matter is the brother, and science can only be seen through its brother. Aaron has an impediment in his speech. So has science; and it makes its brother (or Moses) speak for it. Error has the same brother to speak through, so the brother becomes the oracle of the two; yet in fact they are all separate beings. When wisdom is acknowledged to contain every idea, and it is acknowledged that nothing can exist without its knowledge; then, although man, as we call him, cannot admit it, because of his unbelief, it will not prove that it does not exist.

Teach this truth - that matter is nothing but gases combined together by wisdom for certain purposes and directed just according to the will of wisdom, then he will see that, although he - that is, the Christ (or the scientific man) - is not seen by the natural man (or Je-
sus); yet he exists, with all his wisdom. He will find that errors and opinions exist, and he can see them; yet they cannot see him. All that you know, scientifically, is God (or wisdom), and to prove what you know, so all will admit it, is science. For instance, when the idea first started that a steamer could cross the Atlantic, error disputed the fact. The ignorant said nothing; the scientific believed, but even their wisdom had not rid itself of the old garment of error. When the voyage was accomplished, then science threw off the old garment of error and arrayed itself in the white robes of wisdom, which shone like the star of science in the heaven of wisdom. This light threw its rays on the world of error, which caused its dry bones to shake; and those that had been dead in the grave of doubt came forth, saved by the everlasting truth. Some of these false prophets were in the city of Gotham, lecturing to the people that the steamer never could cross the ocean. And even while they were eating and drinking at the feast of error, the steamer arrived at their very city. Then those that were dead were resurrected, and those that slept awoke; some to everlasting shame and others, to life. This was the first resurrection of steam, and those that rose at that resurrection never die again.

We never have been taught to believe that what we see is not that which sees. Being ignorant of ourselves, we have put all our wisdom into matter and believe that matter can bring forth life. All the theories of the ancients prove that what we call intelligence was the result of the combination of gases formed into what is called man. The Christian believes the same, but they have a superstition of the ancients of a light. But as to what it is, or where it goes, they are as much in the dark as ever. Every generation has made a distinction between good and bad, and truth and error; but they have never given either an identity. If man would call them elements, like “light” and “darkness” and admit that every person is in one or the other; then he will easily learn to distinguish between the two. All kinds of evils are darkness; and science, from the least to the greatest, is light. Man should choose light, rather than darkness; but he has got so far in the dark, that to come to the light (or science) is a greater cross than he can bear and, rather than be the subject of conversion, they remain in the dark. For then they are in company with their own flesh, who are the children of darkness and whose father was a liar in the beginning and abode not in the truth.

The elements of error are as real as that of darkness, and no one disputes the fact that there is darkness; but take it, and bring it to the light, and it vanishes. So error vanishes, when brought to the light of science. These two characters spoken of in the Bible are contained in the present rebellion - freedom and slavery. Slavery is the natural working of error, yet it seems hard that these wars must take place. There is such a thing as ignorance; and that begets ignorance. At last they get quarreling among themselves, and out of the war comes error. Science is an element that is kept in reserve, till the time of reformation comes; and matter must go through certain processes, before it can be molded by science. For instance, take paper - cotton is the matter; rags is the error. The rags go through a process to destroy their identity, and then comes the pulp (or ignorance). Then comes a higher process. The pulp goes through a number of changes. All the error (or impediments) are removed, and the wheels of time set the rocks of freedom in motion; and the hand of science, guided by the power of wisdom, rolls out the white scroll, which John held in his hand, when the angel wrote the things which shall shortly come to pass. This is the parable of the end of slavery to the African race.

There are many other rebellions yet to be battled, before man can sit by the throne of wisdom in every department of science. The nation, like an individual, embraces these two characters - science and error; and both are elements. Science is the element of freedom in the lawful minds; and error is the element of slavery in the slavish minds. These two elements have been acting together like white lead and oil, but each element (or substance)
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retained its own identity. Slavery (or the brutal element) has tried to keep freedom in chains; but freedom expands, while slavery contracts. Therefore, the bands that once bound freedom are broken, and the cry has gone forth from the temple of liberty to those that are bound to prepare for the battle; and the word of freedom has gone forth to all the world, even to the whole length and breadth of the kingdom, and will not return, till everyone shall acknowledge the rights of the enslaved at the cradle of liberty.

§ 23.
~ A Cancer is Sown in the Mind ~

A cancer is sown in the mind. It is nourished by human wisdom, which says, “A cancer is a living thing, independent of our knowledge, that will eat and eat, till it eats away life.” This fact takes root in every part of man’s sensitive system, till his whole frame has become adjusted to it. The result is that the body takes form according to the growth of the seed. The mind, deriving its productive power from wisdom, keeps changing and changing, till a living cancer is brought forth in the flesh. The mind of man is like matter (or soil), which will bring forth vegetation; and man, himself, is the planter.

When a new sensation is felt, we want to know what made it; and as all our knowledge of ourselves makes causes of things which come to our bodily senses, we reason that it was occasioned by some of our acts, in which we disobeyed some law of nature; and therefore, this new feeling is the punishment. We may reason still further and discover what particular law we disobeyed and the name or nature of its penalty. This we ascertain without difficulty. Perhaps it is one that attacks our very life - consumption. This terrible name disturbs the mind to its very depths. It takes root, and the whole body is set to work to produce the disease. It derives its principle of life from the changeableness and futility of the mind. Its poison is that of a falsehood. Its efficiency is in our receiving and believing it as true.

It may be asked what one's wisdom had to do with this. It simply sustains the power of creating. It does not originate or condemn anything wrong, but sets men to work to try to correct their troubles, themselves. This is only done successfully, in any department, by the application of truth to human reason. At one time, all mankind believed in a personal devil; but in the progress of intelligence, he has been reasoned entirely out of existence in many of his relations to man. But although he is nearly dead as an individual, yet his works live after him and flourish like a green bay tree. They contain the subtlety, the poison and the hypocrisy of the serpent and are neatly covered up in our reasoning and opinions; often forming the most fascinating and respectable qualities of individuals.